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Laymen's Movement For a
Christian Church

Living My Religion on My Job

A do-it-yourself Study Course for the men of the church, designed by fellow laymen.

Published by

THE LAYMEN'S MOVEMENT

an international, non-sectarian association of men who are trying to discover and apply Christian principles in everyday business and personal life.

This program developed out of the sharing of experiences by businessmen in some 47 seminar groups held at Wainwright House, the Research and Training Center of The Laymen's Movement, and in principal cities across the country.

We invite your further experimenting with these materials and your cooperation in improving their effectiveness.

THE LAYMEN'S MOVEMENT

Wainwright House
Rye, New York

Dedicated to

MOORHEAD WRIGHT

Pioneer in the field of Christian
business practices and creator
of this course of study

by the
LAYMEN'S MOVEMENT
1962

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LIVING MY RELIGION ON MY JOB

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Introductory Material

What this project is about . . .

This project is focused on the spiritual problems and opportunities of those who carry responsibility in business, both large and small . . . and whose decisions and actions affect the lives of others. It deals with the problem of reconciling one's personal, moral, religious or spiritual ideals with the economic realities of the market place. It attempts to re-examine some of the central concepts and values of our Judeo-Christian teachings and faith in light of the realities of our competitive, modern business society — in contrast to the slower pace of the earlier, simpler pastoral society.

This project is designed primarily to serve as an *outline* by which lay groups can systematically direct their own search for insights and truths which will provide better solutions to some of these questions and stimulate personal spiritual growth.

The course does not propose to supply any ready-made set of answers to these highly complex value problems, nor promote any fixed theological doctrine. It aims, rather, at helping each participant to face up to some fundamental issues, to sense the core values, to make his own commitment, and to stimulate his own spiritual growth.

For whom is it designed?

It is designed for those who are sensitive to the fact that they are in positions where they can and must exercise power, authority and influence — where their decisions pre-empt the ability of others to decide for themselves. This course is for the tough-minded who realize that they must choose their values definitely, must formulate them clearly, and then must live by them in their day-to-day decisions and examples.

While men who are not involved in making business decisions (as those in the professions or in other positions of community influence) may find this study interesting and beneficial, it has seemed best to focus the discussion material on the one vocation — competitive business in today's market place — rather than to scatter the shots too broadly.

Today, the businessman is in a new position of power within his community. In our Industrial Society, he represents the new ruling class. The values on which he bases his decisions become, inevitably, the values of our way of life. His personal example sets the model for the next generations.

This project, directed to the businessman, is also intended to serve a felt need in our churches where frequently there are programs for the children, young people and women, but a lack of vital study material for the businessmen of the church.

What are the objectives of the Study Program?

1. *To explore the conflicts and tensions* we carry between the day-to-day realities of our work life and the ideals which have their roots in the Judeo-Christian background.

2. *To understand better the nature of these conflicts.*

3. *To discover new insights* which will help us to reconcile business and religious values — or determine the degree to which they cannot be reconciled.

4. *To find a way to become better integrated*, more whole, more acceptable to ourselves and to others — with the result that these conflicts may drain less of our energies from more constructive and creative uses.

5. *To make personal commitments . . .* minimum, but unshakeable guides to future conduct.

6. *To discover an open door to new horizons of personal, spiritual growth and power* — That there may be learned and practiced certain specific techniques for stimulating continuing spiritual growth. To tap the deeper potential spiritual resources for one's self, for one's business and for others.

What is the Program NOT designed to do?

1. To lay down a specific set of ethical rules.

2. To encourage mere intellectual ping-pong, or an interesting discussion group.

3. To add just another social activity to the church program.

4. To guarantee greater personal financial success.

How the project came about.

This program is the outgrowth of some 47 seminars of business executives held at Wainwright House (the Research and Training Center of The Laymen's Movement, in Rye, N. Y.) and in the principal cities across the country. These men, as Christian laymen, were interested in matching experiences and convictions with other businessmen in order that they might help each other to think through to a sounder business and personal philosophy. These were not academic discussions. They were distillations of their own personal experiences and thoughts.

From the patterns that developed in these seminars, the format for

this "do-it-yourself" study course was prepared. It is built on the assumption that each must hammer out his own values and code of life from his own experience, but that this personal growth can be greatly speeded by the sharing of experiences with others of similar background and a like hunger for wholeness.

While the pertinent readings suggested may occasionally illumine some ideas, the laboratory practice of *trying out* newly won insights *during the periods between meetings* of the group will prove to be the real stepping stones to new spiritual strength and power. The deep reservoirs of spiritual strength can only be tapped through actual trial in faith.

This is the research approach, with the participant applying in his day-to-day business relations what he has learned in the course. He will report these experiences to the group, describing ways in which he succeeds or fails to live up to the standards of conduct set for himself.

How to Start and Conduct the Course

Suggestions for the Course Chairman.

The following is intended as a guide to the Course Chairman who has been selected to set up a course intended for laymen of the church on the subject of "Living My Religion on My Job." This course is an attempt on the part of the Laymen's Movement to help the church to translate its message more effectively into the everyday lives and work experiences of the men of the church.

It is designed primarily for church men's clubs. It is a "do-it-yourself" course which any group of any size can undertake through division into sub-groups of 12-15 participants.

The main point is that *no skilled discussion leader is required*. Each participant has a preparation assignment for each session. He is expected to report to the group in a three-to-five minute presentation *his* thoughts and the results of *his* study. These reports form the basis of the group discussion. The idea of "prepare-and-report" as a conference method has been widely used and tested in business courses and has been found almost universally successful.

Of course, recognizing that most laymen are very busy, the individual assignments are not demanding. The idea is that *all* the participants bring in individual contributions. These contributions, along with the related discussion, make up a full two-hour session.

Another very basic principle of this method is that *no particular dogma or philosophy is imposed on the participants*. They are not told; they are asked. The answers are their own, worked out in the light of *their own religion*. This gives great freedom of search and interpretation. The course consists of ten sessions. This number was selected to match the monthly meeting schedule of most men's organizations, starting in September and ending in June.

We recognize the necessity of businessmen to become informed of conditions in the affairs of the world, but it is strongly recommended that in the preparation and carrying out of plans for this course, the Course Chairman, as well as the Group Chairmen, keep in mind continuously the focal point of the course: "Living My Religion on My Job." We recognize that a very interesting and stimulating conversation can be had concerning the failures of *others* in the application of Christian ethics in business, but such consideration is not the intent of this course and, if pursued, will greatly reduce its effectiveness.

Steps to Start and Conduct the Course.

1. *Appoint a Course Chairman.*

He will carry overall responsibility for "putting on" the course; arrangements as to place and time; recruiting; appointing Group Chairmen (see below); ordering materials and coordinating reports. In cases where only one group is formed, the Course Chairman may act as Group Chairman.

2. *Recruit Participants.*

Issue bulletins and letters, arrange announcements at church services, organize telephone recruiting to get as many men of the congregation as possible to participate in the course. It is important to get men who are not generally active in church activities.

3. *Make Up the Groups.*

The best group size is 10 to 15 men, although as few as six or as many as 20 work out quite well. Twelve is probably the best group size. Work for a good "mix" in the group, rather than uniformity. Get people of divergent views together. This leads to good discussion.

4. *Appoint a Group Chairman (not a 'leader') for Each Group.*

Each Group Chairman is held responsible for the work of his small group — arrangements, material distribution, sending reminder cards before each session.

He will also assign a Session Leader from the group to be in the leader's chair at each session. Generally, a new Session Leader is assigned for each meeting so that leadership is rotated among the members. The main role of the Session Leader is to preside and encourage full participation within the agreed upon time schedule.

The Group Chairman makes the individual Preparation Assignments to other members of the group at each preceding session and coordinates such assignments with the next Session Leader.

The Course Chairman and the Group Chairmen make up the Course Committee and are responsible for the successful conduct of the whole venture. They should meet before the start of the course to discuss plans and periodically thereafter for evaluation.

5. *Make the Arrangements for Meeting Rooms.*

Each small group must have an individual room for its sessions. Arrangements can be around a big table or in casual chairs. The "around-the-table" setup seems to work best.

6. *Order the Study Course.*

The study materials for the course are contained in this volume. It consists of ten chapters or session outlines, each being a self-contained unit for conducting a course session. The materials for a session will include a statement of objectives, suggested preparation assignments and the

reference reading materials — except for the Bible references. Each person is expected to purchase his own Study Course, costing \$2.50. (Order from: The Laymen's Movement, Wainwright House, Rye, N. Y.)

7. Schedule and Hold Session Zero.

This is the introductory session in the course. It is important that it be carefully planned and well executed. Where possible, it should be a dinner meeting, at which are present all the men who have decided to take part in the course. The Course Chairman should preside and speak. A suggested opening talk is outlined in the plan for Session Zero. The minister should make a major contribution at this meeting. Following the talks, the men should split up into their classes and go to their "meeting-rooms" for their first session together. As suggested in the plan for Session Zero, under the direction of the Group Chairman the participants in each group should tell the group about themselves — their businesses, their families and what they hope to learn from the course (three or four minutes per man). Following this the Group Chairman makes the assignments to each participant for the next session and the group adjourns.

8. Procedure for Sessions I through VIII.

When the groups meet for Session I (and subsequent sessions), the procedure is as follows: they go immediately to their assigned meeting room. The Session Leader opens the proceedings (usually with a short prayer), states the topic of the session, the purposes of the day's work and the time schedule. He then calls on each member for his individual report of the Preparation Assignment as assigned by the Group Chairman at the previous meeting. It is suggested that all reports be given before opening the meeting for discussion. This procedure is recommended in the belief that the concept of "Prepare-and-Report" by each member of the Group has special value in itself, which may be lost when time does not permit each member having prepared a report to present it. Upon completion of all reports, the Session Leader then opens the meeting for discussion.

Variations in this procedure are encouraged whenever deemed advisable. An alternate procedure might be to discuss after each report, being careful to limit the discussion so all assignments may be presented and discussed in the time allotted; or, make fewer assignments to avoid having members prepare without time for reporting.

Remember, the central task of the Session Leader will be to keep the discussion as personal and action-oriented as possible . . . centered on the day-to-day business experiences of the men in the Group.

The last ten minutes of each session should be devoted to thinking about, "What did we learn from this session that we can apply in our every-day work? One refinement of this summary is to have each man *write* one, two or three things that seem most important to him. These hand-written items can be passed to the leader and anonymously read aloud by him to the Group. These writings can be collected from all groups

and will be interesting data for a final report of the course, if one is compiled.

At the conclusion of the session, the Group Chairman makes the assignments for the next session, coordinating with the next Session Leader. The Session Leader adjourns the meeting with prayer or a period of silence.

Sessions I through VIII can follow this pattern generally. Some variety can be introduced by introducing a guest, or a brief talk by an outsider or some other interesting item, but the main pattern of "Prepare-and-Present" with discussion to follow should generally be followed. It is a pretty "tough" pattern, but most men feel the results are worth it.

9. Hold the Culminating Weekend.

After eight months of working together in small discussion groups, the entire group should gather for a climax meeting, to compare experiences and findings, to consolidate gains and to privately make personal resolutions as to how one has changed and is going to change his work because of what he has learned in the course.

Probably the best way to do this is to go away together for a weekend (Friday night, all day Saturday and Saturday evening). If this is not possible, a Saturday together is next best, and failing that, an afternoon, dinner and evening. Suggested programs for such a session are provided in the last chapter of this manual.

10. Prepare a Course Report.

This is a desirable step to crystallize and record the activity. The Course Chairman and the Group Chairmen can produce this, or a special assignment can be made to men with special ability along this line. The report should contain the Roster of Participants, the record of all the sessions and, most importantly, a summary of the statements of each participant about the meaning of the course to him. (These are written in the last hour of the Final Session.) The minister can here make a major contribution by writing his observations and conclusions on the course. The report should also list suggestions for improvement and strengthening the course. This report can be duplicated and sent to each participant, and several copies should be placed in the church office or library for the guidance of future course chairmen.

The members of the course-writing team of the Laymen's Movement hope you have a successful and rewarding course. We should appreciate receiving a copy of your reports and suggestions for improvement. We should also appreciate your ideas as to courses which might logically follow this one, because we plan to make this a continuing activity of the Laymen's Movement.

Session "O"

THE START

This is a "plenary session," attended by everyone who has decided to take part in the course. The purposes of this beginning meeting are fourfold:

1. To explain the reasons for and the nature of the course.
2. To organize the individual discussion groups and make assignments for Session I.
3. To get everyone acquainted with each other so that they will feel comfortable and ready to discuss the specific problems together.
4. To give the minister an opportunity to set a religious background for the course.

It is suggested that this be a dinner meeting, since this adds emphasis to the occasion and facilitates getting acquainted. After dinner, the following program is suggested: (Of course, different church groups may want to make modifications and additions, and are perfectly free to do so.)

1. Opening statement by the General Chairman of the course (see "Introductory Material About This Project" which chairman can use as the base of his talk). Question and answer period can follow this.

2. Statement by the minister of the church, in which he relates this project to the basic life of the church and to the worship service.

3. Explanation by the Course Chairman of the mechanics of the course. (How large group is to be divided, where each group will meet, etc. It is best to limit each discussion group to about 10-15 participants.)

4. Introduction of the individual Group Chairmen and an explanation of their function.

5. Closing prayer by the minister and dispersal of individual groups to their assigned "Meeting-rooms."

6. In the small meeting-room each man introduces himself, tells about his business and family, and states what he hopes to get out of the course.

7. The small Group Chairman gives each man his preparation assignment for Session One.*

8. After questions and answers the group adjourns.

*Note: Where there are not enough assignment questions to go around, the same question can be assigned to two or even more individuals, so that divergent views will have an opportunity to emerge. However, sessions should not last longer than one and one-half to two hours. If the group is very large, it may take too much time to allow five minutes for a presentation and sufficient time for general group discussion. It might be better to leave some participants without an assignment (rotating this role each session) than to leave men with prepared material which they cannot present.

Session I

TOPIC: THE INNER STRESS. *The inner stress in the individual, between the beliefs he professes in church and the demands of business.*

Objectives Of This Session

1. To establish rapport and understanding between the members of this group, so that we will listen to and help each other in our deliberations.
2. To identify the problem areas in *my* job where the gap between my professed beliefs and my working practice is greatest and most difficult.
3. To establish a working plan and line of thought aimed at clarifying and starting solutions of these (my own) problem areas.

Preparation Assignments

Prepare a three to five-minute presentation in answer to your assigned question or problem:

1. Many people say "Religion and business don't mix." Do you agree or disagree? Why?
2. Many businesses have hired "Industrial Chaplains," or hold prayer meetings at work, or have installed "Meditation Rooms" in offices. Give your views on these practices.
3. In your reading material for this session there is an excerpt from a book by Edward Kidder Graham, written in 1918. Give your views on this excerpt.
4. Do you believe it is possible for you to have two moral standards — one for home and one for business? What are the reasons for your answer?
5. There is a strong note in the Judeo-Christian religion of selflessness and disdain for material rewards. Can you demonstrate these qualities in *your* business and still be successful in today's business world?
6. Some businessmen say: "You have a choice — you can be an honest failure or a crooked success." Do you agree with this view? Give your reasons for your answer.
7. Read the 12th Chapter of Romans. Select the passages you think are particularly applicable to present-day business and give your interpretation of such relevance.
8. Paul Tillich has written, "The central question of Christianity is — can we conquer the inner conflict between the *good* that we *will*, and the *bad* that we *do*?" Give your views on how we can work to conquer this conflict.
9. In an actual case, a man was instructed by his boss to falsify his expense account. What action should he take?

Assigned Reading

EXCERPTS FROM EDUCATION AND CITIZENSHIP — *Graham.*

THE NEW TESTAMENT — Phillips Translation — Paul's letter to the Romans, Chapter 12.

THE VOCATIONAL DILEMMA — *Alexander Miller.*

CHANGING STYLES IN ETHICS — *Samuel H. Miller.*

EXCERPTS FROM EDUCATION AND CITIZENSHIP AND OTHER PAPERS

By EDWARD KIDDER GRAHAM

The view is current that banking men and business men have no relation, except antagonism, to the higher and the nobler activities of men. I was reading a day or two ago a sermon by a minister of national reputation and a man of great public spirit, in which this ground was eloquently taken. He reviewed the "awful record of industrial accidents," the ruthless fraud, chicanery, corruption of politics and government by business, the outright robbery honored in the business world, the destruction of our natural resources, on which the nation of the future must live, and he vehemently declared that the only law of business is brute force and the survival of the craftiest. His conclusion from what he had observed in his work is that business is bad in essence and its standards wholly bad.

And this view by constant repetition in pulpit and forum and (up to a few years ago) in the popular magazines convinced even men whose occupation is business that they are a necessary evil in a Christian republic. A good man, they are forced to feel, may be a good man after hours, or on legal holidays, or after he has retired from business. But business is — business. No other word expresses its isolation, its lawlessness, its unrelatedness.

Business is business; but it is also life — an essential part of the life of the individual man and an essential part of the life of the nation. What we are coming to see is that good business, like all other good human activities, has two characteristic marks: It must be a good job in itself and it must be done in accord with the standards of the nation of which it is a part. The first is a question of individual freedom and efficiency; the second is the question of responsibility and relationship. Reconciling their contradictions in a practical standard of Christian democracy is the task of the civilization that we are building.

It will not be through legislative panaceas swallowed by Congress and the people suddenly made whole. The lash of legislation cures no business ills, though it may seem, as it does elsewhere, to compel attention to the higher law of self-restraint. Enlightened self-interest has played and will continue to play a large part. But it will be through the same slow

and difficult process of self-education by which we learned and are learning self-government — through realizing more clearly what we are working for. It is not through restricting the doctrine that business is business, but enlarging it to the view that business is life.

THE NEW TESTAMENT IN MODERN ENGLISH*

Translated by J. B. PHILLIPS

The Letter to Rome Chapter 12

With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give him your bodies, as a living sacrifice, consecrated to him and acceptable by him. Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity.

As your spiritual teacher I give this piece of advice to each one of you. Don't cherish exaggerated ideas of yourself or your importance, but try to have a sane estimate of your capabilities by the light of the faith that God has given to you all. For just as you have many members in one physical body and those members differ in their functions, so we, though many in number, compose one body in Christ and are all members of one another. Through the grace of God we have different gifts. If our gift is preaching, let us preach to the limit of our vision. If it is serving others let us concentrate on our service; if it is teaching let us give all we have to our teaching; and if our gift be the stimulating of the faith of others let us set ourselves to it. Let the man who is called to give, give freely; let the man who wields authority think of his responsibility; and let the man who feels sympathy for his fellows act cheerfully.

Let us have real Christian behavior

Let us have no imitation Christian love. Let us have a genuine break with evil and a real devotion to good. Let us have real warm affection for one another as between brothers, and a willingness to let the other man have the credit. Let us not allow slackness to spoil our work and let us keep the fires of the spirit burning, as we do our work for God. Base your happiness on your hope in Christ. When trials come endure them patiently: steadfastly maintain the habit of prayer. Give freely to fellow Christians in want, never grudging a meal or a bed to those who need them. And as for those who try to make your life a misery, bless them. Don't curse, bless. Share the happiness of those who are happy, and the sorrow of those who are sad. Live in harmony with one another. Don't become snobbish but take a real interest in ordinary people. Don't become set in your own

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opinions. Don't pay back a bad turn by a bad turn, to anyone. Don't say, "It doesn't matter what people think," but see that your public behavior is above criticism. As far as your responsibility goes, live at peace with everyone. Never take vengeance into your own hands, my dear friends: stand back and let God punish if he will. For it is written:

Vengeance belongeth unto me: I will recompense.

And these are God's words:

If thine enemy hunger, feed him;

If he thirst, give him to drink:

For in so doing thou shalt heap coals of fire upon his head.

Don't allow yourself to be overpowered with evil. Take the offensive — overpower evil by good!

THE VOCATIONAL DILEMMA*

By ALEXANDER MILLER

"Within this soulless economic order, which destroys personal relations and reverses the order of nature, is it possible to do any 'work' which rises above the world of things, 'work' which is offered as a service to the community, and is done to the glory of God? Is it possible to realize the personal meaning of labor in such an antipersonal economic system? Can, indeed, the proletarian or the capitalist understand at all what we theologians on the mere fringe of this terrible soulless world are saying about the idea of vocation, about the idea of service, and the dignity of labor?" —Emil Brunner.

Facing the personal frustration produced by this widespread and growing vocational dominance over life, what, to narrow our inquiry, is the modern Christian doing about it? How are workers themselves, or community leaders, or college students, or parents with Christian sensitiveness to the problem meeting it?

The simplest answer seems to be that considerable numbers of people react to this dilemma by simply leaving the Church. Others — maybe more sophisticated but not necessarily more honest — manage to hold the Christian demand and the demand of the job together in a somewhat uneasy fashion. But these "solutions" are clearly no solutions at all.

Good-bye to the Church!

Certainly the industrial worker whose day's and life's toil is governed by the rough-and-tumble of industrial life has no initial quarrel with the Church or with Christian doctrine. He was probably brought up to believe

*Reprinted with permission from *Christian Faith and My Job*, a Reflection Book, Association Press, 291 Broadway, New York 7, N. Y. Price: 50 cents.

in some form or other that "man's chief end is to glorify God." He knows that if he makes any profession of Christianity, he ought to live in a brotherly fashion with his neighbors; and as long as he went to church he was constantly reminded that this business of loving God and man is not to be confined to Sunday, but also to govern his life from Monday till Saturday. That he has stopped going to church, for the most part, is explained by many reasons.

But apart from anything else, it is scarcely surprising that he does stop going, because he simply cannot see how the excellent ideal he learns there can be lived out in the only world he knows. As he sees it, the Christian ideal is sound enough in a general and abstract sort of way, and he would like very much to be able to conform to it. But what is the good of pretending to love his neighbor as himself when his livelihood and the livelihood of those who live by his pay envelope depend on his pushing ahead of his neighbor? To him, Sunday religion and weekday struggle simply don't connect. Worship as he understands it and work as he knows it have nothing to do with each other.

Indeed, it is possible that a large part of the reason for the growing alienation of workers from the Church — virtually complete in Britain, increasing in North America — is this sense of fundamental contradiction. The average man does not make an explicit choice; only the more self-conscious do. But a choice has to be made, and the average industrial worker makes it in practice by staying away from church.

More specifically, he feels that the Church can be only for those who are not soiled with the sordid work of the world as he is. So he leaves the Church precisely to these groups: womenfolk and children, old people for whom the intensity of the struggle is over, and relatively sheltered professional and middle-class groups not exposed to the brunt of it. Then, because he sees himself shut out of the Church and homeless accordingly (though there is an unacknowledged moral integrity in his staying out), he curses the Church for a class show and feels more justified in staying away!

One qualification is needed at his point: it is significant that those groups which *do* retain a connection with manual workers are of the pietistic, "holiness" type whose religion is purely individual, inward, and spiritual, and involves no element of social criticism.

The Way of Withdrawal

There has always been present in the Christian church a tendency to react to the conflict between faith and the world by withdrawal *from* the world into separated communities. (We shall consider the medieval version of this tendency a little later.) During World War II, especially in Britain, there was a considerable growth of communities, constituted of those, Christians and others, who were unwilling either to be inducted into the armed forces or to engage in war production. It has continued into peace

time, both in Britain and elsewhere, as a protest against the human abuses of large-scale industrialism. Such a radical response to the vocational dilemma is always appealing, since at least it takes the dilemma seriously. However, it cannot be a second alternative way out for any more than an infinitesimal number of those concerned with industry; for whether or not such "monastic" solutions are theoretically sound, it is plain that they are in practice out of reach for the masses of men. It is simply no good suggesting to the New York longshoreman or the London bus driver that his problems can find their solution only in monastic community. The notion is too fantastic: it has only to be stated to be discarded.

Labeling Jobs

As we look at a third way out of this vocational dilemma, we find the viewpoint that probably distinguishes most Christians who are conscious of the problem at all. This is the solution generally agreed to by the great body of people to whom the worker, as he leaves the Church, leaves also the custody of Christian faith. This is the answer to the job problem given, Christian faith. This is the answer to the job problem given, in practice, by those relatively sheltered professional and middle-class people who the worker assumes are not exposed to the raw crudities of the struggle for existence.

Doubtless that class includes almost every reader of this book — those who go to church and who are engaged in or training for professional and middle-class jobs. Indeed, it is a rueful fact that books written for a Christian purpose and published by a Christian press do not normally reach beyond the *bourgeoisie* at all. Yet, to understand vocation in Christian terms, we must really understand it in terms of the industrial worker and *his* dilemma — in terms of the man who feels in his own body the most acute pressure of the problem. We as students or professional people or middle-class workers are not exempt from moral responsibility of life in the industrial worker's field just because we happen to enjoy the benefits of his industrial production at second hand.

What, then, is our general answer to the vocational question? Consider our middle-class approach as it appears in a letter received from a student:

"I am trained in accountancy and have been offered a good job. I can either take it or begin to work toward an accountancy practice of my own. But I don't want just the sort of job in which I'll collect my fee or weekly pay check. I don't want a mere bread-and-butter job. I want a job that will contribute toward the brave new world the war was fought for and that everybody is talking about. *Do you think I should consider church work or some special training for social service . . . ?*"

This isn't the only inquiry of that kind. In fact, there are so many that one may rightly become more than a little alarmed about them. Obviously, the concern behind the letter is a Christian concern. But it is

disastrous if middle-class Christians feel that every Christian who discovers within himself a deep spiritual concern should head away from accountancy into a theological seminary or a training school for professional Christian jobs.

This common assumption is certainly not new among Christians. The medieval schoolmen, for example, had a rather complete catalogue of the kinds of jobs Christians might do, with detailed answers to the moral questions raised by each of them. That was part of their *casuistry* (case study) — that is, study of particular moral situations, with specific instructions for Christian behavior in each. It was morally very risky to be a trader, morally impossible to be a money-lender, and so on from case to case.

Such labeling of jobs, either by a job seeker today or a theologian in the Middle Ages, is the very answer most middle-class Christians actually present to our contemporary vocational situation. We consciously or unconsciously set up *categories* among jobs, judging them and their involvements by Christian standards. Specifically most of us seem to adhere to a four-class scheme of job classification, judging occupations as *impossible*, *dubious*, *satisfactory*, or “*uplift*” jobs. Such a tacit system of evaluating different kinds of work seems to run through our whole attitude to the work of the world today. Let us look at what each of these categories involves:

Impossible Jobs

“Impossible” is our designation for tasks that we ordinarily say a Christian should steer clear of. The category varies for different people. For example, those trained to total abstinence would find “impossible” any job related to the liquor traffic. Pacifists would include work in armament factories. Most church-trained people would reject, at any cost to themselves or others, the idea of earning a living by prostitution, burglary, bookmaking, or shady stock promotion.

Dubious Jobs

“Dubious” jobs, for the Christian, are those which seem possible but questionable. *In practice*, though we might hesitate to admit it, we include in this category most industrial and commercial jobs, except those with an administrative, research, or technical character. This is only partly because we sense the difficult moral relations into which such jobs bring us. It is more because we have fallen victims to an aristocratic — really middle-class — notion that industrial and commercial jobs are less socially desirable and less constructive than are professional callings. For instance, few, if any, of the people who get hold of this book will be in an assembly line or looking forward to such work. Some will be doing clerical work in commercial or industrial concerns, some will be in advertising; but few of these would try to make a case for the work they do in terms of Christian

vocation, and a good many are dreaming of a move into the following categories.

Satisfactory Jobs

"Satisfactory" jobs include those into which most Christian-trained young people move, with the sense that they are tackling a job worth doing. It includes professional jobs like teaching or medicine. It takes in certain technical, research, and administrative jobs; government service; some phases of journalism, radio, television, and other fields. We don't conceive of these jobs as free of problems, but they do give scope for scientific and academic training, introduce us into the relatively spacious life of the middle classes, and exert an influence of fairly direct social significance. They have their temptations, however. For example, the teacher may be faced with certain implicit or explicit taboos about what he should teach. Or the scientist will have his moral uneasiness when he sees the results of his research used to cut down employment or diverted to the making of atomic bombs. Such problems are there, and we realize we ought to take them far more seriously than we do. But, on the whole, we find in these fields a fairly free and full scope for Christian enterprise. If we discover problems, they are so pervasive and so much part and parcel of the social life we live that we must just let them lie. In these "satisfactory" tasks, Christian men and women generally earn their living with a good conscience.

"Uplift" Jobs

"Uplift" jobs, in the main, are the church vocations — such as the ministry, missionary work, Y work, church youth leadership, and the like. They include also social work and secular youth leadership, probation work, and similar activities.

Dangers of "Uplift" Jobs

Let us look specifically at the first and the fourth of these classifications, in which the issues are fairly clear.

To be sure, if a job is really impossible for a Christian — without qualification socially harmful — our clear duty is to step out of it and take the consequences. When Saint Francis was challenged that his monks, being without security, were exposed to starvation, his reply was that if charity failed them, they would "depart and be with Christ, which is far better." Such rejection of all earthly security for an ultimate loyalty and an ultimate security may at times be required of a Christian. If Christian obligation means anything, then no family loyalty — far less personal security — should hold us in work that we judge to be dishonor to God and straight injury to society.

The weight of a decision like this ought not to fall on an isolated individual or on a single family. Christian solidarity ought to be such — and so organized — that the loss involved in costly choices of this kind would fall on the Christian group, although there is no question at all that the

individual, together with his family, may have to bear it alone if the Christian group is not living up to its responsibilities.

The situation with regard to "uplift" jobs is more complicated, for all the professional Christian jobs — the ministry, the mission field, youth work, social work, and the rest — have the effect of taking those who do them out of the rough-and-tumble life of the normal world. They have tremendous importance for the full and fruitful functioning of the Christian community, and the Church needs always to be recruiting a limited number of specially equipped people for them. But they need special justification, and no one ought to touch them except for a special reason. By contrast, there are two things to be said of plumbing and accounting, housekeeping and laboring, dentistry and carpentering. In the first place, they are plainly and practically necessary. In the second place, it is these actual jobs — not the professional Christian and "uplift" ones — that take men and women into the very midst of the real world and the struggle for a good life.

Indeed, those few people who, by means of a special *calling*, take to professional Christian work, run the risk of cutting themselves off from the place where real work can be done toward the building of "the brave new world . . . everybody is talking about." They are shut out of the factory and the labor union. They do not belong in any of the normal secular groupings of professional or commercial people, where day-to-day decisions have to be taken that tell for or against justice. Because they do not have to earn their living in the daily struggle for existence, as do ordinary men, they have to be content with a secondhand experience of most of the social and economic facts of life. Moreover, since the Church has always more or less compromised with existing conditions and has always something of a vested interest in the social status quo, those engaged in church vocations may, far too easily, become themselves servants of conservative economic and political groups, complacent about the entanglement of the Church with the secular world.

A special instance and problem in the field is to be found in the movement in which thousands of war veterans declared for the full-time ministry, for youth work, or for social work. Some had had experience in industrial or professional life before the war; some had never known any work except soldiering. In the midst of war, for many of them, the issues of individual and social righteousness became very acute, and they were driven to new depths of personal living. For many of them the move toward the ministry and related jobs represented, no doubt, a serious attempt to give the best service they knew.

But we need to face the fact also that the ministry — to those of us experienced in it as well as in other work — offers a professional security and a freedom from perplexing moral decisions that is pretty well unique in our day. That is why one is bound to suspect that some who turn from war or civilian callings to church vocations do so, consciously or uncon-

sciously — at least in part — because it seems; in a world where life is normally not measured by Christian standards, to be *the only way a man can make a living and still keep a consistent Christian course*. It would indeed be very tragic if any considerable number of sincere and informed Christians turned from secular callings to the full-time ministry — whether from a sense of mission or unconscious timidity, or a mixture of both — for the only real outreach the Church has into the secular order is through the work of Christian men and women in their *secular* jobs.

True, the Church, by and large, is more Christian than the secular world. But that does not at all mean that to turn from a secular calling to a church vocation is to turn from less Christian to more Christian work. Some of us will do right to drop dubious jobs for church vocations, but when we do so we need to watch our reasons, for in our day we may very well be thus abandoning the front-line trenches of the Christian warfare.

Yet it will not do to stand at the door of the theological seminary and hurl people back into the chaotic life of the world unless we give some guidance in how to live there.

The Unsolved Problem

Returning to our categories of jobs, we must conclude that it is within the two central classifications, dubious or satisfactory jobs, that we have our main difficulties, for it is these that concern the vast majority of us. Most of these jobs, as we have seen, have a measure of social usefulness; at the same time they tend to land us in moral difficulty that may make us mildly uneasy or acutely uncomfortable. They are tasks, by and large, necessary to the health and wealth of society. But, as we saw in the case of industrial workers, they raise real problems of conscience that make it difficult to do them with a clear-cut sense of vocation.

It is certainly no solution for the Christian to say, as we do in effect, that work becomes less dubious the further removed it is from the actual process of production. Indeed, were this our real conviction, the situation would be a sinister one, for if this is the basis on which Christian vocational decisions are in fact made, it means that the most crucial areas of contemporary life are implicitly ruled out as being places where Christians may not even attempt to work out their calling. More than that, it means that we are accepting the false aristocratic notion that gives professional life a status denied to the artisan or the industrial worker. That is the convention, certainly, but it has no Christian justification whatever. Then again, it means that great areas of industrial and commercial life are in effect abandoned to non-Christian standards — that trade unions, for example, are robbed of whatever influence Christian men might exert if they took their place at the bench and in the union, with an informed understanding or responsibility there.

In my Sunday school days, we used to be told an “improving” story of a cobbler who, when asked what his business was, said: “My business

is saving souls, but I mend shoes to pay expenses." We can see now how mistaken is the emphasis here, for a Christian cobbler's *first* business — his chief service to God — is to mend shoes and to mend them well. But how is his life as a workman — his vocation, if you will — to be related to his responsibility to God? The question still stands, so far as a general answer in our own day is concerned. We must go deeper.

CHANGING STYLES IN ETHICS

By SAMUEL H. MILLER

On Friday, May 11, 1962 Dean Miller of Harvard addressed the opening session of the twentieth annual conference of the Laymen's Movement. The officers were urged by many who heard the address to print it and distribute it for the stimulation of others. This was done, in booklet form, with Dr. Miller's kind permission, to members and friends of the Movement and Wainwright House. It equally deserves its place in this Study Course.

Both religion and the world in which we live are extremely complicated in this time of ours.

I should like to tell you a story that came to me from one of our professors who returned from a trip where he had discovered a theologian sitting in a train next to a scientist. It developed that they were trying to explain to one another the complexities of their vast knowledge. The scientist turned out to be an astronomer and he talked for a long time about interstellar space, about the strange nebular hypotheses, about the expanding universe, about incredible rates of speed at which the universe was expanding, until the theologian's head was swimming. Then the theologian got a word in edgewise and began to talk about demythologizing the New Testament, and charismatic preaching, and managed to complicate his side of the picture very much, as professionals often try to do when they want to impress each other.

The scientist said, "Well now, you know, I presume, after you've gotten done with all this, that if you were to simplify all these things that you've told me about — Barth and Brunner, and Bultmann and Tillich — if you were to condense it, and make it into something that is easily understood, what it boils down to in the last analysis is really the Golden Rule, isn't it?" The theologian took a deep breath and said, "Well, I suppose in a sense that is true. It is pretty much the same with astronomy, isn't it? If you were to boil this all down and simplify it, take all this story about interstellar space and electronic fields and all sorts of interstellar science and atomic energy — if you were to boil this all down, finally it would amount to just about, 'Twinkle, twinkle, little star,' wouldn't it?"

I don't want to try to boil things down too much and tell you merely a kind of "twinkle, twinkle, little star" story about religion. I think in the

twentieth century it has become an extremely complex story in which there are all sorts of peculiar complications due to the inheritance from ages in which there was no essential science, the aftermath of a great Reformation in which we are still carrying about in our minds many iconoclastic and negative tendencies of our revolt from the medieval world — a world which today has grown even more complicated, not merely because of interstellar travel, but even more deeply embarrassed and difficult because of Freudian explorations of the subconscious. The new world is vaster, more complicated. In a sense it is a world in which religion rests very uneasily.

From age to age, man's viewpoint changes

If you were to look back in time, you could see the styles of men's way of looking at the world. If you were to put in a frieze or panorama the pictures of a man drawn by an Egyptian; and next, the pictures of the human physique as molded or modelled by the Greek artists; and next to that, some of the pictures of human beings in the stained glass windows of the Gothic period; and then perhaps two or three figures from Michelangelo's ceilings or paintings; and then, still further, a portrait perhaps of the old philosopher by Rembrandt. Then — don't leave our modern age out — put in the Man with the Pipe, painted by Picasso. Here, in this panorama, compare the peculiar outlines of the figures of the Egyptian — you know how they stand in that kind of twisted fashion, so that the shoulders are in one plane and the hips are in another; you can't do it physically but somehow or other the Egyptians liked to do it visually — compare that to the Greeks with their full modelling. Go from the Greeks to those long, lanky, anonymous figures of the Gothic period. From there, over to the great muscular, nervous, excited figures of the extroverted persons in Michelangelo. Then to Rembrandt's faces that peer out of the darkness in a canvas shrouded in mystery, the light seemingly coming from within the man. Then you move to Picasso where something has happened, something shattered, something exploded, and the man is no longer in one piece. He is in a thousand pieces. His face is — well — the nose is up in the northeast corner and the chin is over here, and you can't tell where the hands of the figure are. Man has fallen apart.

These, I say, are the changing styles of man's sensibilities. We do not see things in this world the same way through all the ages. You don't have to seek it in terms of the human form. For instance, compare the trees in a painting, let us say, by Giotto and the trees in a Chinese scroll, or the trees in da Vinci's paintings, or the trees in Cezanne. They are not alike at all. But trees have always been the same. The difference has been the changing sensibility of man by which he has transformed his world in such a way that he sees both himself and his world differently.

The background for this speech tonight comes out of what I believe to be an essential fact about the nature of man's changing consciousness in the world and the way in which he tries to adjust himself to the world

and at the same time transform it in order to satisfy his innermost cravings and hopes for an abundant life. Religion and ethics also have their styles just as much differentiated, just as diverse and sometimes as contradictory as the ways in which people picture men in the different ages of art, or picture trees in the different epochs of succeeding ages in civilization.

Those puzzling Beatitudes

I would like to ask you to consider some of the ways in which our own style of thinking and living has changed. I'd like to ask you, first of all, if things are still the same in the mind of modern man as when, let us say, the Beatitudes were written? Just run down the list, Blessed are the poor — do you really think anybody in America believes that? Does anyone really think that there is some advantage in our world in being poor? Or if there are advantages in being poor, can you please name them? If you know of some, let me know because I've been trying to preach about the Beatitudes for thirty years and I find there isn't anything more obscure, more impossible to explicate, more incredible to the modern congregation than the Beatitudes.

Oh, you say, Blessed are the poor — that's from Luke. Why don't you go over into Matthew and it's easier: Blessed are the poor in spirit. Now really, we don't believe that either, do we?

What we do believe is, Blessed are the ambitious, the aggressive — they get somewhere! But not poor in spirit. Blessed are the meek. What is meekness? We don't quite know what meekness is. Meek as a doormat, meek as Mr. Milquetoast? There is no blessing in that kind of thing. What is meekness? No, meekness stands over against aggressiveness too.

Or, Blessed are the pure in heart. This is not "lily-pure." Pure in heart means, literally, single-minded. It means to will one thing, to stay on one track, to follow one course. But the modern world doesn't like this at all. We believe in versatility. We believe in motion, we believe in transiency. Keep things moving, fluid. Go to as many things as you can; join as many committees as you can; get wrapped up in as many movements as you can. Get the wheels going — the rat race, the squirrel cage. This is what we believe is great stuff, you know, until we are fagged out and we need a vacation, and we go on our vacation and we come back fagged out and wish there was another one.

Or, Blessed are they that are persecuted. Well, I haven't seen that given much priority in American life recently. Most of us would like to be in on the in-group. We don't want to be an outsider anywhere.

The Beatitudes no longer reverberate

One of the things we have to say here is that somehow or other we have moved away from where the Beatitudes were sounded, and where they had some kind of reverberation in the culture and the world where they were spoken, to another kind of world where we are no longer able

really to hear what they meant. We repeat them, we tip our hats to them, we acknowledge them as Jesus' greatest words; but ultimately, if you put them all together and simplify them in some way, what we would have to say today about the general situation in America is simply that most of us would rather be insured than saved.

We are living in a world where economic security has priority over spiritual validity and it is very difficult. I am not scolding. All I'm trying to do is to see the way the style changes. And the style somehow has changed so that when we come over into our Christian churches the things we admire in them are precisely aggressiveness, ambition, success, prestige, numbers; whereas, if you go back to the New Testament, these things had nothing to do with New Testament Christianity. The man who talked about the Beatitudes was a failure in the light of the cultural standards of his day. Not only a failure, he was a scandal. This is the word the New Testament uses — *skandalon*. He was a scandal. He was a disturber of the peace, an outsider.

There is something strange about this. How far have we gotten away from this?

One of the interesting things about it is that everybody tries to translate the Beatitudes, and when they translate them, you know, nine times out of ten they try to say, *Happy* are these people. Not *Blessed*, because we don't quite know what blessed means. We do know what happiness means, and so we say, *Happy* are the poor. Oh heavens — that can't be right! *Happy* are they that mourn! Why, that doesn't even make sense.

Actually, above happiness there is a spectrum of experience which is as different from happiness as happiness is different from misery and misery is different from damnation. When T. S. Eliot wrote his essay on Dante, he said it took him several years to discover that what Dante was talking about in the Beatitudes of the *Paradiso* was so far above happiness that he could only measure it by happiness being that far above damnation. It *may be* that a man could be poor and unhappy but blessed. It *could be* that a man could mourn and be unhappy, but still blessed. It *is possible* for a man to fail in the eyes of the world, and still be blessed. We are confused by the Beatitudes because we no longer inhabit the far reaches of this spectrum of experience, neither the heights nor the depths. We move to and fro on the misty flats of the middle. So that here is a realm where we have changed.

Let me turn to another one, so that you won't think that I'm just making up a case.

"Justification by faith"

When Protestantism broke loose in the 15th and 16th centuries in Europe, there was one essential experience that spread like a conflagration across national boundaries into the hearts of men and women of

every class of society — clerks, butchers, kings, scribes, scholars, housewives — all of them caught the fire of this thing. Many of them were willing to be burned at the stake in order to get one little sheet of a Bible to read. The experience that created this vast, radical revolution against a whole order of society and culture and the church was an experience they called "justification by faith."

Now, a strange thing about this is that it is almost impossible to preach this doctrine in 20th century America or anywhere in the world today. Paul Tillich not long ago said, "It is impossible to make the doctrine of justification by faith intelligible in our time." Why? Simply because somehow we have moved away in the four centuries between the Reformation and today. We have had so many experiences, and we live in a new kind of culture, so that now justification by faith doesn't seem to make sense. You can talk about it, but there is nothing in this world that has an echoing room for it. It doesn't reverberate, it doesn't have any resonance.

And so the doctrine of justification by faith has now moved out, and most of us in Protestantism live according to justification by works. We will get what we deserve, and we will not get any more than we deserve, or any less. God will reward us according to our discipline, according to our efforts, according to our good will, according to what we have done for our neighbors. But this isn't the way Protestantism began. Maybe it began wrong. All that I am saying is that somehow or other we have moved away to a new territory, and there is a change in the style of ethics. Now our ethics has moved out of this realm of being justified by faith to being intensely activated to do everything that we can, by every deed and every effort that we can accumulate, in order to make a better world. It is up to us to make a better world. This is a new kind of gospel.

Came Science

When the Protestant faith began there still existed in the world a confidence that from time to time God poked his fingers into things and made miracles in the world. Science came along at about the same time as the Reformation, and for 300 years now science has been developing, analyzing, experimenting, and providing us with all the evidences of a very law-abiding universe; so much so that now, no matter where you put your finger down, you will find law, you will find a world that has been determined by its antecedents, where there is no thin crack where you could put the knife-edge of something else. Everything now happens by law, so that C. A. Hedlom said, twenty years ago, "I don't care what God's doing in Heaven. I'd like to know what on earth He is doing!" But if you put your finger down on anything — sunrise, or a dream that you've had, or some new movement that is started in the world — you can always give a natural cause for it. So that now what we have is a natural, scientific understanding of nature and the world. We don't know what to do with

God. He is unemployed in this vast universe. If He has any place at all, He is somewhere where we have some experiences in our hearts, but then the psychologist comes around with his horns and tail, and says, "Oh, but that was just because you had indigestion last night."

These are places where we have moved away and where there has been a change in the style of our ethics. We are experiencing a discomfort in our religious life that I think is deepened by three great essential characteristics of our age, which grow out of this change in our culture, and are hostile to the life of the spirit in man.

Speed: heady stuff

First of all, the most amazing characteristic of the modern world is its speed. It is extraordinary and wonderful. I love it, don't you? Grab a jet, fly to Los Angeles, grab another one, come back the next night, business all done! This is superb. A man put in a capsule, three times around the earth in one day, three sunsets — what could be more startling and more amazing? Or even in a humbler matter: you have a car and it is just sweet music to put your foot on the gas pedal and play the two hundred horses up and down the road. This is heady stuff, and one enjoys it.

But the interesting thing about it is that with the development of this tremendous speed, man himself cannot hold back. We too, in very subtle ways, have begun to respond. We have speeded ourselves up — a little bit, then a little bit more. The acceleration increases. After all we can't quite stop. We can't stop over the weekend, we can't stop on vacation, we can't stop even if we have a heart attack. We've got to keep going. The old machinery pounds away and the thing just keeps throbbing in us. We — not only individuals but society — move fast, faster, faster, until the speed blurs out things.

What about this speed? There is something hostile in speed to the spirit. The faster you go across the continent, the less you see it. The faster you move through life, the less penetration you have. Bit by bit you don't see what you pass over or go through. You don't have relationships with people, you have contacts, because you're moving too fast for relationships. Life becomes gray, a blur, and it is no longer possible to sit down and contemplate something — *con tempo*, with time — you've got to hurry.

When Franz Alexander tried, after a few years of psychiatry here in the U.S., to picture to himself what was happening in America, he said he sat one evening and tried to pull things together and to think them through. He said it finally occurred to him: here was a vast multitude of people with all the nervous energy of those muscular figures in Michelangelo's paintings — all urgently pressing forward, eyes bulging, tense, anxious to get ahead — everybody in the race, everybody afraid lest he fall behind the men in front of him, or not gain a step. Nobody wanting to stop and pick up a pebble or look at a flower very long because he'd lose

his place. And then he said, "As I asked myself, what are they hurrying for, I looked out ahead, and I discovered this amazing thing. In America the marathon is being run by everybody without an Athens — there is no goal. You just get ahead to get ahead to get ahead."

Speed destroys spirit

Speed, unfortunately, destroys spirit in the sense that spirit is that ability of the heart and mind to stay with something long enough, deep enough, patiently enough, to love it. Sometimes it takes a long time to love it so deeply that at last you come to the mystery of it which surpasses all understanding. In the mystery of it, it is rooted in God's wonder and love and grace. But this only comes sometimes after years of staying with something.

The man who was pure of heart, single-minded, patient enough to stay with a thing, to deepen down, not to hurry off, not to race in four directions, but to stay with the one thing, may — well, who knows? He may create a poem; or if it is a child that he loves, he may create a saint; or if it is a blade of grass, he may finally come to know God. This doesn't come with speed. You can't worship speedily in church. Speed ruins most of our worship services. One has to stay, as though it were eternal. One has to treat an hour as if it is everlasting. One has to look at things, and look again and again, in order to understand spiritually.

Marcel Proust, the French novelist, once said, "People are very much like cameras. They take thousands of pictures, but they never take time to develop the films." It is the spirit that takes time to develop the film.

Something called "organization"

Well now, if you take speed, and you extrapolate it, and put it into the area of human relationships, what you have is something called *organization*. This is the second great characteristic of this modern world. It is complex; it is organized to the nth degree. It brings into order a new world made one by technology, transportation, communication and organization. Organization has made one world long before we are imaginative enough or moral enough to live as one world. We are still living in tribal fashion even in the United States — racially, classes, all sorts of ways. And our world is split paranoically between the East and West with suspicion and fear; it trembles on the brink of disaster every day. We have one world, we've organized it; but organization never goes deep enough to make or transfigure the deepest dimensions of man's life. Organization — well, let's put it this way. We organize things when we fail to redeem them. Or, put it even more pointedly: many churches can organize three thousand people without changing any of them.

Organization is a speedy way of deceiving ourselves into thinking that we've done something. Now don't mistake it. I'm not saying that we can do without organization. Everything needs organization or else it

cannot be supported in this world. A plant is organized, an animal is organized. But there are ways by which we men are able to organize far beyond the point of sustaining life, and many of our organizational enthusiasms actually exhaust life.

The church exhausts energies

Let me be a minister for a minute and say to you that I don't know of any place where the church has failed more miserably than the place where it exhausts the energy of multitudes of people in organizations that do nothing to redeem them or change them or make life meaningful for them. So that here we have speed which makes contemplation and all the arts of the spirit very difficult — not impossible, but very difficult. I get caught in this rat race and when I'm supposed to write a speech or a prayer it takes me a whole day to drag my soul out of the mud and the muck and mire and settle down to do something meaningful. We're all caught in it. And because it is a world moving so fast and so transiently, and people are only under your thumb for a split second, of course you've got to organize. You've got to take advantage of these split-second contacts. And because we do take advantage of them, we assume that we're getting somewhere.

Two people related always change one another for good or ill. Those of you who are married know that. But two people who have contacts don't change anything. The problem of having a relationship in this modern world is very severe, but until there are relationships, there can be no real oneness in the world, there can be no real *koinonia* in the church, there can be no real satisfaction and sustaining co-ordination for society. One of the reasons why we have in our society ten thousand committees for cub scouts and girl scouts and every other known venture in the world — even the little children have to be on committees now in our villages and towns — is to hold the blooming thing together. If we didn't have all these formal groups the whole thing would fall apart.

There is no organic strength to society as long as it is made up of contacts rather than relationships.

Kidding ourselves with statistics

The last thing that I want to mention is that, as long as *speed* gets over into this field of *relationship*, the only way that you can possibly evaluate the modern world is in terms of quantitative external measurements. Now this is perfectly legitimate for business, manufacture, science, but I'm dubious about measuring a church, for instance, by saying that it has a thousand members, or that it had 1500 people at worship. They had 1500 bodies, but how do we know where they were mentally, spiritually? And some of them were fly-weights as far as souls were concerned. They were there because their wives dragged them there.

There's nothing to be gained by kidding ourselves in terms of external

measurements in the realm of the spirit. A church of 1500 members may be literally nothing — a great big zero with its skin pulled off. A church of 50 members may be a veritable nucleus of power for a community.

External measurements are perfectly legitimate in their place, but when we translate speed, organization and statistics from the realm where they are relevant over into the realm where they are not relevant, all we do is to lay the basis for our own disillusionment later. We're living in an age now which is increasingly economical, industrial, urbanized, where man is more and more collectivized and society no longer knows how to create communities but only corporations and collectivities. We are living in an age now where every ounce of spiritual strength must count. Let's not dissipate it by deceiving ourselves that it can be somehow extrapolated, somehow changed over into a substance that can be measured in terms of statistics or manipulated by organization, or speeded up.

Think of speeding up God — speeding up the grace of God! — so that people will get some benefit out of it. This is not only ridiculous, it has a blasphemous element in it. We finally find ourselves worshipping an idol and not the God of grace and glory, the God of mercy and everlasting love, the God who is in the bread we break and the hearts that sorrow and in the childhood of our youngsters. These things can't be measured.

Restore inwardness

I'd like to say that there are two things that we must do in this time if we are to conserve the life of the spirit. The first is to restore some large measure of inwardness to our own lives. I've read in the last six months, I think, twenty or thirty books dealing with the problem of society in our day. I know of no single author in those books who does not affirm the fact that the individual will be increasingly unable to exist in terms of his inner life in the growing collectivity of society, the growing technological uniformity of society; that vestiges of individuality are fast evaporating. Karl Jaspers — go back a generation to Dostoevski and Nietzsche — the prophets, the novelists, the poets, the theologians are all confronting this question. Can man conserve his own humanity in a world that has become increasingly technological, and in a sense mechanical, in all its characteristics? Can we keep the inwardness of life alive? This is not easy.

John Dewey, who was not a Christian, said, "The characteristic of modern man is that he is now totally externalized." Externalized. He has a very full, tremendously exciting, diversified experience in his activity, but don't let the radio go quiet for a minute or the silence will frighten him; there is nothing inside. Did any of you see *The Mad Woman of Chaillot*? It was an amazing French play in which the mad countess and the rag-picker had quite a conversation. The rag-picker said, "I saw some people from Mars up on the street," and she said, "Oh, they weren't from Mars!" He said, "Oh yes they were. They weren't human — they must have been from Mars." She said, "Well, why do you think they were not human?"

He said, "I looked at them and I looked in their eyes, and *there wasn't anything in back of them.*"

This hollowing out, this lack of inwardness, this no-contact of the individual, is one of the most frightening things, not merely with the laboring man or the man on the assembly line. This is a frightening thing when it comes to many scholars who fill up the warehouse with data that they've gathered; but if you were to strip that off, there wouldn't be any soul there, there wouldn't be any inner strength or core there.

How do you keep the intrinsic substance of your own soul, your own being, alive in a world that is constantly exhausting you and running you on the wheel of change and transiency and speed, until at last you are just one more in this vast orgy of extroverted neuroticism, compulsive behavior?

Finding God today

The second thing is more difficult than the first: we are going to have to discover God in new and unexpected places, under new modes and new styles. We just simply can't go on picturing God as a great big judge with white whiskers, seated on number nine cloud, far out in space.

One Sunday I went to the symphony orchestra in Boston; they were playing two pieces of music. The first was Beethoven's sixth symphony. Everybody liked it; everybody knew it. We just settled back in our chairs and let the great waves of sound and harmony and melody flood over our souls. You know how good it is. It exalted us, we rejoiced with the great beauty of it: the greensward and the pipes of Pan, the shepherds and their sheep, and the clouds in the sky; and then thunder, and a storm, and wind threshing the trees; and then the clearing of the shower and everything bright and fresh again. It was the loveliest thing.

After the Beethoven symphony they played the Daphnis and Chloe suite by Ravel. I was a bit astonished. This music has the same story in it of a lovely idyllic scene in the summer time in a valley, with shepherds and sheep — you could hear the pipes of Pan; then there was a storm and lightning and rain, and after that the refreshment of nature and everything cleansed and sweet again. It is the same story, but it wasn't the same music. You had trouble following it. You couldn't quite understand what the composer was trying to do at various points. The key changed and the rhythm changed. There were atonalities and dissonances. People sat on the edges of their chairs, and quite a few decided it was too much for them, got up, and left. One wondered: should one listen to this kind of thing?

I got to thinking about it. What if I bought the record and listened to it a few more times — not because I'm particularly Calvinistic and enjoy torturing myself, but I had gotten something out of this. After I'd heard it three or four times I again perceived something. This man was telling the same story but he was telling it in a different style. He was using a modern idiom, he was utilizing the experience of our contemporary,

diversified, shattered world, and doing it in a way so that all around one's mind it was as if he were cutting out the darkness to let new sounds in, new beauty and new joy.

It took several times hearing it for me to get on to it, to let these sounds in, and to acknowledge them as beautiful, until at last I began to say to myself, why heavens, that's the same problem that you have as a preacher. Most people in this world are perfectly willing to tell you that God was in the world in the first century in Jesus Christ of Nazareth. But if you ask them to put their finger down on the 20th century, they would not know where to put it. What in the world good is it if you know that God was alive 2000 years ago, but don't know where He's living now?

God moves through human experience

The problem of discerning where God acts and lives and moves through human experience — through your experience, through the sorrows and griefs of your own heart, through the ways in which He takes ordinary people who are not in the church — unchristian people, barkeepers, taxicab drivers, unsavory characters — and moves through their hearts with just as great a mercy and sometimes perhaps more than through the hearts and lives of those who are so stiff with their respectability that they wouldn't recognize God if He came — this is one of our problems today in the church. God has been imprisoned in the first century, and somehow or other we still go nostalgically over the old, old story just as Beethoven told it, again and again, and we don't know where the beauty comes in Ravel's new revelation of the old, old fact. Ravel didn't cancel Beethoven out; Ravel only reminds us of the beauty that was fresh in Beethoven, confirms it, glorifies it.

So it is with us, unless we can find that thing in our time, and in the peculiarities of our time, in this whole new changing ethic of our time, in the terrifying situation of living on the edge of chaos, with a world darkened by its fear of the future and the dread of the end of the world. Somehow, in this kind of world, we have to identify God. But we're not going to get a chance to pull ourselves up by our bootstraps and land back in Galilee in the first century.

Once found . . .

It doesn't take much wit to say that God was in Christ Jesus. It doesn't take much wit to say that Rembrandt was a great painter. That's all been decided. But it does take wit and insight and perception to tell whether Picasso is a great painter or not. It does take great wit to find out where God is moving here and now — in our time and in our hearts, in our neighborhoods. And once found, nobody will ever be tempted to substitute speed, or organization, or statistics for what is real life, abundant and everlasting, and full of inexhaustible joy and peace.

NOTES

Session II

TOPIC: MY GOALS AND VALUES

Or, My Own Experience With the Triangle of My Job, My Religion and Me.

Objectives Of This Session

1. To build a basis for sharing our personal experience with others.

To learn to listen to the experiences of others and try to understand their true significance to them.

To give of our own inner experience which may be helpful to others in their search for meaning and growth.

To learn the meaning of Christian fellowship by mutual sharing of concerns, difficulties and learnings.

2. To clarify some of my own views of my Christian responsibilities on the job.

To resolve some conflicts that have troubled me in the past and to crystallize a little more clearly my philosophy of my role in business.

To see more clearly the values and principles by which I can be guided.

To discover the ideas and practices from which others have drawn inner strength.

To see more clearly what I am trying to become.

Preparation Assignments to Members of the Group

1. How can a man establish goals for himself?

2. In what ways can a family decide and plan together for the things they would like to achieve?

3. To what extent is an individual "the master of his fate"? Is he "held down" by things beyond his control, or can he achieve whatever he sets out to do?

4. An associate in your business, who on several occasions has taken unfair advantage to "promote himself" at your expense, gets himself into some real trouble with top management — in effect, some of his own scheming catches up with him.

As a competitor of his for promotion within the business, and as a Christian, what should be your course of action?

What Christian principles apply?

5. One of the men working for you, who has been working for the business for 25 years, is no longer able to do the job that needs to be done, *now*. Conditions have changed. *Now*, you need someone with more ability — someone who has had specialized training.

How have you, or would you, deal with such a situation?

*What is the Christian manager's responsibility toward incompetence?
Will you sacrifice the individual welfare for the good of the organization, or vice versa?*

6. What is your interpretation of the story of the talents — Matthew 25:14-30 — and especially of verses 28 and 30?

Why do some people seem to get all the breaks?

Is this Christian justice?

7. Read Genesis 2:1-15.

What is your own view of work?

Is its chief value the production of goods and services, the discipline of the worker, the earnings and purchasing power it provides to the worker, the opportunity it presents for personal growth and development, the opportunity it gives for the practice of Christian fellowship and service to God?

Do you agree with St. Thomas Aquinas when he concluded "To work is to pray"? Give your views.

8. Assume that in your job you purchase large quantities of electrical appliances. Your supplier learns of your need for a room air conditioner for your home and, without consulting you, has one sent as a gift. Your business has no written "policies" covering such situations.

What is the Christian and business solution?

9. You are in charge of acquiring choice real estate for future retail outlets for your company. Through a set of fortunate circumstances, a choice corner location owned by a widow of modest means is offered to you for purchase at a price that is about one-third its current market value.

What is the Christian and business solution?

Assigned Reading

GENESIS 2: 1-15 and GENESIS 3: 1-19.

MATTHEW 25: 14-33.

THE CHRISTIAN AT HIS DAILY WORK — Chapter two by *Cameron Parker Hall*, Department of the Church and Economic Life, National Council of Churches, 475 Riverside Drive, New York, N. Y.

Supplemental Reading

WORK AND CONTEMPLATION—*Douglas Steere*; Harper and Brothers.

BUSINESS AND RELIGION—*Edward C. Bursk*; Harper and Brothers, 1959.

ETHICS IN A BUSINESS SOCIETY—*Marquis W. Childs* and *Douglass Carter*; Mentor Books.

THE BIBLICAL DOCTRINE OF WORK—*Alan Richardson*; Published by the World Council of Churches, 475 Riverside Drive, New York, New York.

WORK IN MODERN SOCIETY—*J. H. Oldham*; World Council of Churches; Morehouse-Gorham Company, New York, 1950.

THE CHRISTIAN AS A WORKER*

Being a Christian in his job can never cease being the unfinished business of the layman. If the faith of the layman is to become more than a noble profession, more than an inner glow of spiritual achievement, more than a pious hope, he must steadily and earnestly seek to live that faith in relation to the practical, concrete, and challenging situations in his daily work.

But what avenues for Christian living does daily work open before the layman? What is there about his occupation — his job — of which the layman can say, "Here is where I start acting as a Christian and not just talking! This is a handle I can take hold of. Here is an area of need — here is a relationship — here is a problem — here is a situation where I am called to let Christ work through me in my daily work."

Such questions go beyond good intentions or earnest commitments; they require understanding as well. They call for a job analysis of a special kind: an understanding by the churches and church people of the elements and structure of daily work that confront Christians with both opportunities and responsibilities. This kind of understanding of occupations and jobs is something else than is given in professional schools, apprentice training courses, and job classifications by personnel experts.

This chapter looks into the interior of daily work to lay bare those elements each of which can be an open door for bringing daily work growingly into accord with God's purpose for men and society.

Integrity in Workmanship

Every job has its technical aspect. Yet some stumble over it when they set out to discover how daily work is related to Christian living. It leads some to give up the attempt entirely. It continues to confuse and discourage many. This comes, in large part, through distorting and misinterpreting the place which the technical actually does have.

Stretch it as wide as is needed for the most highly technical job there is, how much does the word "technical" still cover? Does it take in all that is involved in installing a furnace? Does the word stand for the whole range of responsibility of the scientists who worked on the Manhattan District Project? Is a grasp of the facts all that is needed in a teacher of United States or Canadian history? Is technical competence alone required of a doctor?

Certainly no answer will exclude the place of the technical in these situations. But these questions will be recognized as deserving thoughtful answers just because it is recognized there is something more than the technical. There are the spiritual and the moral. The moral is to the material or technical, Napoleon once declared, as three is to one.

*From "The Christian at His Daily Work" by Cameron Parker Hall, reprinted by permission.

The interweaving of the technical and the ethical in one's job is illustrated in the report of an interview with an advertising consultant which *BUSINESS WEEK* featured in June, 1951.

"BW: . . . how can you find a concrete evaluation for advertising? . . .

"DICHTER: . . . what I am trying to do is to approach each product and each service from, you might say, a natural viewpoint. If I want to find out whether this is the correct line for selling cigarettes, for instance, I would want to find out first a lot more about why people smoke cigarettes in general, not just brands.

"BW: How do you do that? Just ask them?

"DICHTER: Oh, more than that. What kind of a product is a cigarette? It is a very special kind. It is a self-indulgence product, not utilitarian. It doesn't serve any practical purpose of any kind. And yet millions of people smoke billions of cigarettes. Therefore, it must serve some sort of function. That's what I try to analyze.

"BW: Beyond its being just habit forming?

"DICHTER: Yes. I come to the conclusion it has some reward. It is a self-indulgence kind of product. Then I think: 'Self indulgence — how does the average American react to self-indulgence?' He likes it, he uses all types — soft drinks, cigarettes, liquor, and what not. Maybe more than people in any other nation. Yet at the same time he seems to be consistently worried about doing what he is doing. Basically, he is still a Puritan at heart. I have confirmed that in dozens of surveys. That gives me my first mechanism. I know that every time you sell a self-indulgence product you are also confronted with the need of — well, of reassuring the guy that he is doing nothing sinful. You have to assuage his guilt feeling.

"BW: It's the recognition of a moral conflict?

"DICHTER: That's right. The point I try to make is that the modern advertiser steps into a conflict whether he likes it or not.

"BW: Can the psychological method be used to work on a false emotion in people? To pretend that a product is something because that is the way people want to accept it?

"DICHTER: Well, yes. There is no doubt about it. The recognition of what really motivates people is a very powerful instrument and — well, it is just like saying: 'Doesn't the discovery of modern chemical methods permit us to poison people?'

"Yes, we can poison people much more effectively. At some point, of course, the ethical considerations of the advertiser himself come into play."

Both the place and the limits of the technical are further shown by Paul F. Douglass, president of the American University in Washington, D. C., and formerly an administrator in the Federal Government.

"What the Hoover report proposes is the application of the principles of scientific management to political bureaucracy. Political bureaucracy of course is only people executing policies. In this political bureaucracy the *operational problem of management is how to get work done through people. The ethical problem of management at the same time is what happens to people when management systematically plans to maximize the productivity of human effort . . . My thesis is that we cannot solve the operational problem until we first recognize the ethical roots of the issue. . . .* We [public administrators in Washington] have traveled roads charted by industrial engineers, by industrial psychologists, by sociologists building channels for two-way communication, by semanticists clarifying human misunderstandings by giving word-symbols understandable referents, by apostles of group dynamics, by personnel and public administration professors, by in-service training program experts, by psychiatric counsels, by psychoanalysts, by cultural anthropologists, and even by specialists applying the concept of altruistic love. . . . In his heart however every student of administration knows that the achievement of results through people depends upon the spiritual climate in which human beings work." (Italics as in original)

To paraphrase a prayer of unknown authorship:

"Help me to accept the technical;

Help me to be sensitive to the spiritual and the moral;

And help me to discern the relation of the one to the other."

But much of the wisdom about this last petition lies in the awareness that the spiritual and ethical do not wait to begin until the technical has been left behind. Rather, they are inside it. Whatever else it requires, workmanship calls for the maximum competence which talent and circumstance permit.

Efficiency is part of the moral basis business has for protection under the law and for support from customers. The nation has a right to expect that its farmers will show increasing "know how" with soil and seed. If a man is to work as a taxi or truck driver, it becomes of social, and therefore ethical, concern how skillful he is with wheel and brake. Integrity in workmanship is a quality of the Christian worker.

Motives and Incentives

That people work is obvious; why they work and what they want out of their work is less known. Little attempt until recently has been made to base answers on what actually is in the minds of workers themselves. What motivates a worker will influence not only his preference of an occupation but how he feels toward and acts on his job.

A "grass roots" sampling of why people work is a part of the current study on Christian ethics and economics by the Department of the Church and Economic Life in the National Council of Churches. Through inter-

views, questionnaires, and particularly group discussions it presses the question, "What goals are inherent in the drive to work?" The members of about 40 groups together represent a broad cross-section of occupations, income levels, and localities.

Any reporting at this time must be based on the small number so far heard from. Within these limitations, the five main reasons given why people work follow, although not necessarily in the order given.

1. For money to spend on food, clothing, and shelter.
2. For enjoyment of the work.
3. To render service to others.
4. For prestige and recognition.
5. For economic security.

Other reasons given are:

6. To provide leisure time.
7. For development of one's own capacities.
8. For power over people and organizations.
9. To create beauty.
10. Because of a sense of social responsibility.
11. To promote social justice and righteousness.

A further list of motives that are operative in today's world of work is found in a recent report by Gertrude Samuels on "Why Twenty Million Women Work." After working alongside the women "in one of the greatest centers of aircraft production of the country," Miss Samuels writes that women workers "are working for the same reasons that men work — because they need the money, and also for specific goals: a house to pay for; children or relatives who need support; education for their youngsters; or for their marriage, when the husband's pay envelope cannot cover living costs.

"The economic motivations are frankly in the foreground. But there are few who do not also remind you, significantly, that they 'chose to be around planes.' They feel they are 'doing a job for others' as well as for their families. They eschew noble phrases but there is no mistaking their meaning."

Along with these may be placed the order of motives shown in the responses of 156 young British miners in a questionnaire on their attitudes toward their jobs (the answers were given in confidence and without discussion): 1. Wages, 2. Physical condition, 3. Hours of work, 4. Housing, 5. Transport, 6. Promotion, 7. Supervisor, 8. Amenities (i.e., pit head baths, canteens, first aid and other medical treatment, etc.).

These lists stimulate questions such as the following:

How do these goals for work compare with those you have observed in people?

With your own motives? With what you feel is basic Christian motivation?

How would you arrange them in their importance if through their work Christians are to serve the needs of today?

The Use of Resources

Work may be thought of as the effective use of appropriate resources to make things or render services for men to use and enjoy. These resources are primarily of three kinds: human, natural, and fabricated.

THE WORKER HIMSELF. Examples: an unskilled worker through his bodily strength; a craftsman through his acquired skills in the use of wood and stone; a doctor through his highly specialized skills in the diagnosis and therapy of human sickness.

THE WORLD OF NATURE: its physical properties and laws, Examples: farmers develop the potential in the soil so that it yields food and fiber; workers in the textile industry carry fiber through the various steps that render it suitable for human use; miners take the first step in making coal useful for human needs; musicians and artists release the potential in sound and color for human enjoyment.

MACHINERY. In getting things made and done machinery has become for us a prime resource. A machine or tool is, in effect, the product of the two other resources: the ideas and the skills of people applied to natural objects; but instead of their being for consumption, machines and tools serve to turn other natural products into consumer goods.

How does the use of these three basic resources enter into the concern of Christians? Christian living is, in large part, a way of viewing and using the total resources of life. We call this "stewardship," for all that men have, actual and potential, is "in trust" from God. The need for stewardship as a living force in daily work is sharpened by a word that applies to all three of these prime resources of which we are but "trustees" before God. It is a prosaic word, yet filled with social meaning. That word is "scarce." All the basic resources involved in work are at best in relative supply. "Over-production is always specific, not general, and there will be always, so far as one can now judge, an economic and ethical 'frontier' in the needs of men for better food, housing, equipment, education, and new safeguards and stimuli for better living."

Each housewife knows the meaning of scarcity, for she has to spread among all family members the food which the family income allows; out of this same income must also come clothes and rent and contributions and savings and taxes and education. The manufacturer knows that what he has for wages, rent, supplies, and interest is severely limited. The American people have learned that their forests are not unlimited; as they move from the age of the buggy to that of the jet airplane they are also learning that the shadow of scarcity begins to rise over their oil supply.

Parents and whole communities know how tragically scarce doctors and nurses and hospitals can be. Nations waging both hot and cold wars know that a balance has to be struck between guns and butter.

Since these basic resources are held in trust from God and are limited in respect to the needs of men at a given place and at a given time, waste must be avoided. Choices have to be made between them. Priorities have to be established among them. The use which the Christian makes of these resources as one who holds them in trust, will color the decisions which the Christian as worker makes in his job.

Inside-the-Job Relationships

Through work our lives become involved with those of others. We work for and with, under and over, alongside of and — at times — against others. Each of these prepositions means that our lives are part of the lives of others. Together they add up to a relatedness which is complex and far flung. The spirit and attitudes men bring into their work relationships are vital to the welfare of others, to the creating of community life, and to the inner strength of democracy. How an individual acts toward others is likewise central to Christian living: "This is my commandment, that ye love one another, even as I have loved you."

Human relationships are of varying degrees of intimacy or wholeness. There is the relationship in which we give intimately of ourselves: in marriage and friendship is this true. There is the relationship through sharing a common objective and participating in a common activity: the lawyer-client and the employer-employee relationships, for example. And there is the relationship through the consequence for others in what a worker does; for instance, the chain reaction that relates the miner who digs iron ore to the steelworker who changes it into steel to the auto-worker who fits the steel into an auto to the dealer who displays the car to his community to the farmer who buys it for his family. One or more of these kinds of relationships is found in every type of work.

These relationships are both face to face and indirect. To illustrate: the management of a store is related to consumers directly through its sales force at the counter and indirectly through the impact of its advertising. A doctor contributes directly to the health of his community through his bedside relationships and indirectly through his support of public health measures. A farm operator rubs shoulders with his fellow farmers in their cooperative, but he also affects them through his stand on organizational policies dealing with such issues of general concern as marketing arrangements and federal legislation.

Let us become specific at this point. Imagine a businessman with a measure of responsibility for formulating and carrying out policies. Daily he is caught up in the following relationships.

FINANCIAL: Relations with the owners (stockholders or partners), creditors, and bankers.

TRADE: Relations with competitors, suppliers, and customers.

PERSONNEL: Relations with the managerial or executive staff and with the employees, including their labor union.

ORGANIZATIONS: Relations with industry, trade, and general business organizations.

SOCIAL AND CIVIC: Relations with the local community and with the government, federal, state, and municipal.

Imagine, also, an employee in a factory. His employment involves him, directly and indirectly, with 1. The company itself as a materials-producing and profit-seeking enterprise; 2. Management, including supervisor and foreman; 3. His fellow employees; 4. Those who use or consume what he helps produce; 5. Those who produce the materials he works on; and 6. The members and officers of his labor union.

Numerous relationships are as characteristic of the professions as they are of business. Those of a teacher may be cited as illustration.

INHERENT IN THE SCHOOL SYSTEM: With the School Board, with the Administration, and with the other teachers.

GROWING OUT OF THE CLASSROOM: With the pupils and with their parents.

ON THE PROFESSIONAL LEVEL: With educational and other professional associations; with authors and publishers; with members of "pressure groups," etc.

The work process is essentially social; it is people-affecting-people. This involves for the Christian questions such as the following:

How do I reveal my sensitiveness to the worth and dignity of each person in the decisions and actions of my daily work — toward my competitors in my business, toward my opponents in the Congress or state legislature, toward those who disagree with me in my labor union, etc.?

How does what *I am* as a person affect those with whom I am directly related in my work, and how does what *I do and make* in my work affect those to whom I am casually or indirectly related?

How do my relationships with others where I work encourage their sense and exercise of responsibility?

How do my relations with others in the work area of my life contribute to the strength of democracy at its grass-roots level?

On what basis of principle and expediency do I resolve the conflict between the mutual rights and responsibilities of the individual and the organization?

Outside-the-Job-Relationships

The relationships discussed above form the structure of each occupation. But a worker is more than his work. He is a person and hence sustains relationships outside his job. These wider relationships influence

his outlook upon life and people, and this influence is part of him when he goes to work.

Extra-job relationships are in the main the following: 1) church, 2) circle of friends, 3) racial or cultural group, 4) neighborhood (often associated with one's position on the property-owning or income-earning ladder), 5) political party, 6) service club or fraternal order, and 7) family.

These social groupings are centers of sentiments and loyalties, of hopes and fears; they are emotionally highly charged symbols of values. As such they can make men into heroes or cowards; they can inspire justice and compassion or they can lead to arrogance and prejudice.

Daily work is one important outlet for these sentiments and loyalties. Love of family may fire a man with ambition or venturesomeness or it may lead him to be over-cautious and timid. (Someone has defined a liberal as "a radical with a wife and three children.") Where one's house or apartment is located may lead one to feel superior or inferior to the man who shares the same office. Whether he is a Protestant or a Roman Catholic may affect the attitude and even the actions of a druggist toward selling means of birth control. Real estate agents may base their selling and renting policies on real or assumed community attitudes toward racial minorities.

A multitude of the decisions which the individual must make in his daily work are given substance and color by the attachments which bind him so strongly to particular groups.

Work and the worker in the American setting

Daily work is the way the individual goes about earning his livelihood. It is also the way society goes about getting done what it needs for its survival and development. To do this a society sets certain rules, provides certain stimuli, depends upon certain techniques, and uses certain criteria by which its individual members carry on their daily tasks. These elements make up the pressures in a society which impinge upon daily work; they create the climate in which men work. Work is always, therefore, part of a social and cultural environment, which needs to be taken into account if Christians are to understand and give meaning to their work. Let us turn to a partial list of the more important characteristics of American life which bear on daily work.

1. OURS IS A RELATIVELY "OPEN" SOCIETY. Occupationally our society is shot through with "social mobility." The occupation which an individual follows and his position in it are not fixed by rigid class or caste lines.

A notorious exception to this is the color line. In drawing it, white people have created a caste system. Impoverished circumstances tend to constitute classes as far as opportunities to develop individual capacities are concerned. Further, growth in the organized and specialized character of work life robs it of some of its former openness. However, within these

important but limited exceptions, from "rags to riches" and "log cabin to White House" are descriptive, although oversimplified, generalizations of the high mobility of American life.

An "open" society places upon the individual the heavy burden of how he is going to "rate." It accentuates self-reliance; it inspires ambition; it makes for freedom. On the other hand it puts a premium upon competitiveness; it fosters aggressiveness; it produces inner pressures through the fear of failure.

2. OURS IS AN ECONOMY THAT DEPENDS UPON MONEY AS THE MEANS OF EXCHANGE. A doctor gives an hour of his time in exchange for a fee, and the doctor's wife gives up part of the fee in exchange for meat and fruit and other foods. Money is also a measure of value. The wages a company pays its workers reveal its measure of what each worker is worth as an employee; similarly, the salary a college pays its president is its measure of the value of his service. The comparison between the laborer's wage and the college president's salary indicates in dollars and cents the "value" of their respective contributions. To complete the picture, by agreeing to work for the wage and by accepting the salary, laborer and college president signal, as it were, their acceptance of how they "rate," dollar-wise.

Money obviously has a vast spiritual as well as material meaning, enhanced by the dynamic and expanding output of our industrial society. It gathers power and prestige. It crosses over from where it is a measure of value in economic terms to where it becomes a measure of worth in human terms. It may become an end in itself rather than one way of gaining one's desire. It generates strong pressures that heighten private property consciousness, that develop the acquisitive drives within men, and that emphasize the private profit basis for investment incentives.

3. OURS IS A HIGHLY MECHANIZED WORLD OF WORK. Work today is largely centered in the machine. Much of it consists a) in manufacturing machinery for use in factories, mines, power plants, etc. or b) in operating machines which make other machines for commercial or domestic use, or c) in using machines in business, such as calculators; in transportation, such as diesel engines; on the farm, such as tractors; or in the home, such as vacuum cleaners. The centrality of the machine is shown in the wide use of such terms as "machine tender," "machinist," "mechanic," "machine maintenance," and "operative." These point to the vast areas of daily work that feed the machine what it needs to keep going, that keep it in running order, and that apply it to the material or the process for which it is designed.

The tempo of daily work for millions is set by the rhythm of the machine; the environment of work is made impersonal through the sight and sound of machinery, assembly lines, levers, and gadgets; the safety of the worker depends upon split-second conformity to the inexorable demands of the machine; the worker's place becomes a part — a cog — in

the mechanical process. The implications of machinery are that men are at work only until a machine is installed which will then do what they are doing faster and better. What we call "technological unemployment" is evidence of "displaced persons," persons displaced not by the ravages of war but by a mechanical contrivance.

The impact of the machine on the work which many men and women do daily is illustrated by a member of the supervisory staff of a plant where insulating materials are made. The workers under him, he reports, have but one incentive, namely, to make money. "And that's all that I can see is open to them because of the nature of their jobs," declares this foreman. "There is no incentive to finish a unit *faster* than the others for the speed with which they can perform is set for all of them by the machine. There is no call for them to try to make a *better* unit; if any one spends more time or material, he will slow up the process as a whole and raise the cost to the company of each single unit. To any who come to me with questions or suggestions. I feel that my honest answer must be 'These questions only make my job harder for me in a way that I can do nothing about. You are employed to see that the machines turn out what they are installed and operated for.'"

Machinery has, of course, its positive side: the vastly increased output from the work which men do; longer hours of leisure; the elimination of backbreaking tasks from workers themselves. On the other hand, machinery has gone far to depersonalize daily work and to dehumanize the worker.

4. OURS IS A HIGHLY ORGANIZED AND INTERDEPENDENT SOCIETY. Acting alone, most individuals can achieve but little through their daily work. We have recognized this interdependence *in terms of need*: we are dependent upon the work of others for what we want. It has been recognized *in terms of the opportunity to work*: getting and keeping a job hangs on the nod of another, who may be taking orders from others. According to the 1950 census, 78 per cent of those gainfully employed worked for someone else. This dependence needs to be recognized also *in terms of the results of our work*. This aspect of work today is the thesis of a recent book by a student of modern industrial society.

"In an industrial society . . . only a very small minority of artists and professional men can produce at all by themselves. All the others are dependent upon access to an organization to be productive. It is the *organization* rather than the individual which is productive in an industrial society. . . . The worker by himself can not produce. He must have access to that highly complex organization of men, machines, and tools we call a plant. . . . In fact, the worker no longer produces, even in the plant; he works. But the product is not being turned out by any one worker or any one group of workers. It is being turned out by the plant.

It is a *collective* product. . . . If it is the organization rather than the worker which produces, then social status, social prestige and social power cannot attach to the individual's *work*. They can only attach to the individual's *job*. They can flow only from his membership, status, prestige and power within the organization." (Italics as in original)

This dependence of the individual in his daily work extends far beyond what is commonly thought of as industry. The filing clerk in an insurance office, the scientist in a research laboratory, the teacher no longer in a one-room red schoolhouse, the reporter on a metropolitan paper, the clerk behind a department store counter, the worker in a factory—these have only a part in the final product or service which they by themselves cannot produce, nor is what they do usually identifiable in the final product itself.

This isolation of the worker from the product is part of the fragmentation of daily work. Ownership and work were formerly united; now they are largely divorced. Worker and manager once were the same person; now they are separated. The connection between workmanship and its rewards was generally apparent; now it is seldom discoverable. The work process, and hence its product, today is a collective one, although largely under private auspices. "The sense of identity between the worker and his job (has) been broken. . . . Large numbers of both workers and owners are now in the same boat: they make their living from an enterprise to which they have no moral commitment and in which they merely seek an opportunity for pecuniary gain." These changes profoundly affect the status of the individual at work and hence the incentives to competent workmanship and responsible cooperation.

5. AS A PEOPLE WE HAVE EXTOLLED DAILY WORK AS A BASIS OF THE GOOD LIFE. From the start of our national history, daily work was a necessity for survival: settlements had to be carved out of the wilderness and harvests reaped from hitherto uncultivated soil. But we went beyond making a virtue out of work's necessity. Work was carried on with a zest and hopefulness that had not characterized the daily toil in the countries from which settlers and immigrants came. The vast natural resources of our continent were undeveloped. In changing a virgin continent into a highly industrialized nation, work had a pioneering character, a challenge to the imaginative and creative side of man's nature. Beyond that it seemed to hold out the promise of generous and speedy prizes. Also, the vast number of those who came to our shores were from nations upon whose people had been stamped the invigorating religious view which the Reformation, as we shall see, gave to daily work.

This last was important. It, along with the other factors, led the American people to hail work as of high spiritual as well as practical value. Daily work was raised to a moral height which is perhaps unique

in history. There grew up what has been called "the gospel of work" given early expression by Benjamin Franklin and later men such as Andrew Carnegie and Henry Ford. Writing in *SOCIAL ACTION*, Professor Robert Michaelson suggests that the gospel of work won the status of a "quasi-religion." He quotes from the writings of Henry Ford, "Work is our sanity, our self-respect, our salvation. . . . Through work and work alone may health, wealth, and happiness inevitably be secured."

Daily work has held a conscious place not only in the practical affairs but in the deliberative and philosophical life of the average layman. This calls for the recognition which it deserves. Both its religious sources and its secular development point up its importance for the people of the churches.

6. OURS IS A WAR ECONOMY. True, we are committed to engage in war only in defense. But we are also committed as a national policy to be ready to wage total war if necessary, world-wide in scope and ultra-modern in its weapons. The work which men do today is widely and deeply war-oriented; whatever may be the motive of the worker today, the socially determined result of his work contributes in some way to an increased readiness for waging war. This is not limited to those wearing a uniform nor to civilians in government positions. Few work situations today are untouched by the pervasive character of preparations for war.

7. WE ARE A PEOPLE COMMITTED TO DEMOCRACY. Democracy has never been a static theory, primarily because it is of the human spirit. It captured the political citadel early in our history. It has since been storming the social citadel. It is a powerful force in the world of work and jobs.

Highly characteristic of a democracy is a concern for equality. Americans have made equality an absolute in terms of the franchise: "One man, one vote." In the area of daily work, they have been *highly sensitive to serious inequality*. Jobs with power or authority through the control of wealth come under close scrutiny. Serious disparities in the rewards of work that threaten the workers' opportunities for health, education, and housing are also critically viewed.

With these seven characteristics of the American scene our list comes to a close; not because it is exhaustive, but because it points to strong forces in American life impinging upon the pattern of daily work. While for reasons of clarity these several elements have been treated separately, the bearing of each upon the others is the key to their full importance. The fact that ours is a money economy colors the standards of "success," and the drive for "success" is a characteristic pressure in an "open" society. Money as a symbol of social power lends a materialistic coloring to men's judgment of others which in turn runs counter to the spiritual value of the individual upon which democracy rests. Again, the methods upon which democracy depends — persuasion, compromise, and respect for

those who differ — are set over against the military basis for human relations with its reliance upon authoritarianism, force, and the destruction of those who oppose. The resolving of these conflicts within the values of American life enter prominently into the decisions in which daily work involves the Christian.

NOTES

NOTES

Session III

TOPIC: BUSINESS ETHICS I. *Ethics can be considered as personal rules of conduct. Most businessmen would like to make ethical decisions, but frequently find this very difficult. Self interest and the pressures of the market place often lead us to do the easy wrong instead of the hard right. The problem is two-fold: 1. Deciding what is the right thing to do; and 2. Having the strength to do it.*

Objectives of this Session

1. To seek ways of determining the one or more "right" actions that could be taken in a complex and difficult situation, and to make the best balanced decision.
2. To seek ways of increasing our individual "spiritual" strength and conviction.
3. To explore and consider the ways in which our religion can help us to do the "right" things in an actual business situation.

Preparation Assignments

Note: Preparation for this session is heavily based on two readings:

1. "How Ethical are Businessmen" by Baumhart.
2. The Sermon on the Mount.

The foreword of the Baumhart article starts with *five* problems, under two headings: "What would you do if . . ." and "What do you think about . . ."

As Part I of this session, assign each of these problems to a member of the class to study and report his views and his reasons for them.

As Part II of this session, consider the wisdom of The Sermon on the Mount — What does it *say*? — What does it *mean*? — What should one *do* about it?

1. Study the Beatitudes (Matthew 5:1ff.) preferably in the Phillips translation. Select from these the items that you think can, and should, guide you in making choices in your work.

2. Study Christ's interpretation of the Law, starting at verse 17 of chapter 5. How can this be applied?

3. Consider the thought expressed in Matthew 5:38-42. Does this make sense in your business life? How can you follow this injunction?

4. Consider the admonition of quietness and avoidance of "show." How does this reconcile with today's drive for exhibition? What can you do about it?

5. Chapter 6:19 says "Do not lay up treasure . . ." Contrast this with the materialistic philosophy of business. How can you integrate these opposing forces?

6. "Judge not . . ." Matthew 7:15 (But note Phillips translation). Do you think it is possible to observe this admonition and be a successful businessman?

7. In the article by Johnson, does the doctrine of God as the creator and owner of everything provide a sound basis for business decisions and practice? Give examples of such applications by businessmen.

8. With reference to the Johnson article, review the concepts of man as co-creator with infinite potential, but always imperfect and sinful and thus needing to be forgiven. As a business manager, how would you apply such doctrine in your working relationships with your employees and associates?

9. How can I acquire the courage to stand against the crowd for what I think is right?

Reading Assignments

HOW ETHICAL ARE BUSINESSMEN? — *Raymond C. Baumhart, S. J., Harvard Business Review, July-August, 1961.*

NEW TESTAMENT (Phillips Translation preferred) — Matthew 5, 6, 7.

CAN THE BUSINESSMAN APPLY CHRISTIANITY? — *Harold L. Johnson, Harvard Business Review, September-October, 1957.*

HOW ETHICAL ARE BUSINESSMEN?*

By RAYMOND C. BAUMHART, S.J.

What would you do if —

. . . as a director of a large corporation, you learned at a board meeting of an impending merger with a smaller company? Suppose this company has had an unprofitable year, and its stock is selling at a price so low that you are certain it will rise when news of the merger becomes public knowledge. Would you buy some stock? Or tell a friend? Or tell your broker?

. . . as president of a company in a highly competitive industry, you learned that a competitor had made an important scientific discovery which would give him a substantial advantage over you? If you had an opportunity to hire one of his employees who knew the details of the discovery, would you do it?

What do you think about —

. . . an executive earning \$10,000 a year who has been padding his expense account by about \$500 a year?

*Reprinted with permission from Harvard Business Review, July-August 1961.

... an executive owning stock in a company with which his own company regularly does business?

... the idea that management should act in the interest of shareholders alone?

These problems were posed as part of a lengthy questionnaire on business ethics completed by some 1,700 HBR executive readers — 34% of the 5,000 cross section polled. This high rate of return, and the hundreds of thoughtful essays written by these anonymous administrators on the margins of their questionnaires and on separate letterheads paint a picture of executives' deep concern over business behavior. (For a profile of these respondents, see EXHIBIT I.)

During the past decade, much has been written about ethics in business. Most of the books and articles are based on the experiences of one man, or a prior reasoning. Few authors have approached business ethics empirically, surveying the ideas, problems, and attitudes of a large number of businessmen. This study employs such an empirical approach.

We hoped that in the process of securing and reporting the data, we would prompt top management to re-examine fruitfully its thinking and practices. In addition, we wished to give scholars the businessman's point of view, that is, what he regards as ethical problems and unethical behavior — though, of course, this is not meant to imply that ethics is a matter of statistics, or that a majority response constitutes an ethical answer.

Here are some of the highlights of our study:

Executives are alert to the social responsibilities of business as these are expressed in general terms. They see the corporation as a human society, a microcosm of the larger society in which it functions. (See the section on "Business Responsibility?")

As for specific business practices, executives often disagree about what is the ethical thing to do. (See "I'M Ethical, But Is HE?")

Though our respondents profess a lofty level of ethical aspiration for themselves, they reveal a lower opinion of the practices of the "average" businessman. (See "Cynicism.")

Executives say that the man most likely to act ethically is one with a well-defined personal code. If he also has a boss who is highly ethical, his behavior will be consistently upright. But watch out, say executives, for there are many pressures for unethical conduct. (See "Ethical Influences.")

Executives admit and point out the presence of numerous generally accepted practices in their industry which they consider unethical. Our respondents cite many daily problems in which the "economic" solution conflicts with the "ethical" solution. (See "Chapter and Verse.")

If unethical practices are to be reduced, executives say that top management must lead the way. The men at the top must be individuals

of principle, who unmistakably reveal their ethical attitude, not only verbally, but also by forceful actions. (See "Pressure.")

As a help in correcting unethical practices, most executives would welcome a written code of ethics for their industry. But this code must have "teeth," be capable of enforcement, and embody specific guides for conduct if it is to do the job. (See "Code of Ethics.")

Most executives believe that organized religion and clergymen have been lax in providing guidance for the ethical problems of business. At the same time, the welcome which businessmen give to clerical advice is directly proportional to the amount of knowledge that the individual clergyman has about business. (See "Role of Religion.")

Now, for the details, let us turn to the specifics of our findings, so that you can compare your thinking and your views with those of the executives surveyed and interviewed in our study.

Business responsibility?

Polybius, the Greek historian, summarized a nation's decline in a single sentence: "At Carthage, nothing which results in profit is regarded as disgraceful." Modern critics have leveled this same charge at U.S. business, and we wondered if executives still adhere to this Carthaginian creed. To find out, we asked respondents to comment on a recent statement by a student of business:

"... the businessman exists for only one purpose, to create and deliver value satisfactions at a profit to himself. . . . If what is offered can be sold at a profit (not even necessarily a long-term profit), then it is legitimate. . . . The cultural, spiritual, social, and moral consequences of his actions are none of his occupational concern."

From top to bottom of the corporate ladder, a convincing 94% say: "We disagree!" As one personnel director sees it: "This man lives in a vacuum, ignoring the society that gave him his opportunity, his responsibility to make it better rather than worse as a result of his existence." In twentieth century America, it seems, some things which result in profit *are* regarded as disgraceful — even by professional profit-makers.

In fact, our respondents indicate that they regard untempered profit maximization as immoral — agreeing with the thesis advanced in HBR recently by Professor Robert N. Anthony. Five out of every six executives in our survey reacted affirmatively to this paraphrase of his view:

"For corporation executives to act in the interest of shareholders alone, and not also in the interest of employees and consumers, is unethical."

Further, the answers of our executive panel reveal attitudes far different from those of the legendary rugged individualist. For example, only one executive in five agrees with the traditional dictum, "Let the buyer beware." But don't conclude that the "ethical" attitude revealed by these answers stems solely from a desire to do what is right *because* it is right.

This conclusion would ignore the belief of our respondents that "sound ethics is good business in the long run." Only one respondent in a hundred disagrees with this statement!

Apparently management does believe that shady or ruthless operations might make money for a time, but that a corporation cannot mistreat the public for long and still survive. Once stung, the public has a long memory. For the long run, say executives, sound ethics not only is good public relations but also is conducive to making money.

Are executives as socially responsible as these findings suggest? We wonder, especially in light of the fact that 15% of our panel agree with the statement that "whatever is good business is good ethics." This response prompts us to exercise caution in praising our panel's posture of social awareness. To say that "whatever is good business is good ethics" makes economic efficiency the norm of ethical behavior; in other words, the economic consequences of a business transaction determine whether it is right or wrong. This is the same as saying that if a thing makes money, it is good — and sounds pretty much like that Carthaginian creed that nothing resulting in profit is disgraceful. The small size of this group doesn't alter the fact of its existence.

However, looking at the sum of our information about the social consciousness of the executives responding, we gain the over-all impression that most businessmen have a definite awareness of their social responsibilities. They view the corporation as being more than a money-making producer of goods and services. Their level of ethical ideals appears to be high. There is even substantial agreement among them that a few specific practices are absolutely wrong. Thus:

88% regard providing a "call girl" as always unethical.

86% say they regard padding expense accounts as always unethical.

Clearly, these executives see a business enterprise as a society of human beings — a society with obligations not only to the people who provide capital, but also to employees, customers, suppliers, government, and even, at times, competitors.

I'M ethical, but is HE?

Although our respondents profess a lofty level of ethical aspiration for themselves, they reveal a lower opinion of the practices of the "average" businessman. It is commonly observed that there is sometimes a discrepancy between what a man *says* he thinks or does, and what he *actually* thinks or does. Such a discrepancy is very likely to be present in answers to questions which require ethical choices, as in this study. Replies to such queries often correspond more closely to the image which the respondent would like others to have of him than to a realistic picture of himself. It is human to try to picture oneself in the most favorable way.

We wanted to take this tendency into account in our study, and so we asked some of our case situation questions in two different ways. One half of our panel was asked: "What would *you* do?" The other half: "What would the *average* executive do?" These questions and their replies are shown in EXHIBIT II. The differences in the answers of the two groups are striking.

Such differences certainly need closer scrutiny. Could they have been due to a flaw in our sampling? Apparently not. Our panel was split on a random basis. On checking, the two halves of our sample match demographically; in fact, the two halves of our sample are so very much alike in their opinions that the replies to the 25 questions which all executives were asked are, statistically, virtually identical. Hence, the differences in the replies of the two groups must clearly signal that our respondents did recognize the ethical content in the questions, and reacted accordingly.

Actual business practice, then, is probably closer to what respondents say "the average executive would do" in EXHIBIT II than it is to what they say "I would do." On this basis, the number of executives who apparently condone expense account padding and would use privy knowledge for personal financial gain is hardly reassuring.

Cynicism

The possibility that general business behavior is quite different from the personal ethical attitudes reported by our respondents is increased by their cynicism about typical executive behavior. This cynicism is illustrated by our panel's reaction to this observation by a friendly critic of business, who said:

"The American business executive tends to ignore the great ethical laws as they apply immediately to his work. He is preoccupied chiefly with gain."

Almost half of our panel agree. This same cynicism is underscored in replies to a later question about adoption of industry-wide ethical practices codes. Four of every seven executives believe that businessmen "would violate a code of ethics whenever they thought they could avoid detection."

If our respondents possess the high ethic described earlier, and at the same time are cynical about the ethics of other executives, then undoubtedly they do not identify themselves with the "average" executive. Would such a lack of identification be true of doctors, lawyers, or professors? And does it not suggest that management still has a distance to go before it can truly be called a profession?

Coupled with this cynicism is the clear suggestion in our data that some executives have a "double ethic." This double ethic consists of applying one standard to friends and another standard to strangers. Some examples:

Many executives who would tell a friend secret news of a forthcoming merger would not tell their broker.

Essay answers about practices of pricing, hiring, and rebidding on contracts reveal the existence of an ethic which has a special niche for friends.

Favoring friends can be an expression of gratitude, which is praiseworthy — unless the gratitude is displayed at the expense of justice.

Ethical influences

This cynicism, this double ethic, undermines — as we shall see later — the ability of an executive to believe that written codes of ethics will really work. Such cynicism must certainly be considered when trying to predict a man's behavior in a touchy situation, especially *if he believes that most others would behave unethically if they were in his position*. Which is going to influence him more — his ethic, or the behavior of others?

We asked a random one half of our respondents to rank five factors according to the influence they exert on an executive to make *ethical* decisions. The five factors are: company policy, industry climate, behavior of superiors, behavior of equals, and personal code of behavior. We asked the other random one half of our respondents to rank five similar factors according to the influence they exert for *unethical* decisions. The rather remarkable results can be found in EXHIBIT III.

What can we learn from the rankings? Here is one line of interpretation:

If an executive acts *ethically* (Part A), this is attributable to his own set of values and his ability to resist pressure and temptation, with some credit due to his superiors and company policy.

If an executive acts *unethically* (Part B), it is largely because of his superiors and the climate of industry ethics.

A wag might say that this sounds like the legendary playwright who blamed all his failures on inept casts and stupid audiences, and accepted the praise for his successful shows as his rightful due. On the other hand, a friend of business might say that it is a hopeful sign that many executives indicate they follow their own consciences in making decisions.

It is obvious that those around a man influence his behavior. But to what extent does this influence operate? Are executives "other-directed" rather than "inner-directed," as David Riesman suggested in *The Lonely Crowd*? Do executives look mainly to the company for their standards; are they the "organization men" described by William H. Whyte, Jr.? Or, more simply, what do our data say about the following item from the *Wall Street Journal*, commenting on the recent antitrust decisions in the electrical industry: "The simplest, if not the complete, answer (to why high-ranking executives had knowingly done wrong) goes back to the organization man?"

Close examination of our data reveals a tendency in every age group, company milieu, and management level for a man to accept the values of his superiors. This tendency, stemming from a respect for the talents of the superior as well as for his authoritative position, should be acknowledged by every administrator as a part of his power for good or evil. The larger the number of his subordinates, the greater is his power in this matter. And it is also natural for men to expect responsible action from someone with so much power.

Thus, Judge J. Cullen Ganey, in his statement on the electrical industry antitrust cases, despite the absence of probative evidence, felt compelled to say that "the real blame is to be laid at the doorstep of the corporate defendants and those who guide and direct their policy." And the public has been reluctant to accept the idea that the electrical equipment companies' top managements are blameless, for the public holds these men in a position analogous to the parents of a 21-year-old who has done serious wrong. Though the parents be liked and respected, they must endure the common opinion that they should somehow have prevented the son's mistake. Our data would indicate that this belief is based on the facts of executive behavior: men do look to their superiors for guidance.

Have the troubles of the electrical industry introduced bias into the answers given to our questions? Undoubtedly. A pilot study preparatory to the present survey was completed before Judge Ganey's January decision, and we can compare results from the two studies. There is a noteworthy difference in the ranks assigned in the question discussed above.

In the pilot study, formal company policy was ranked as the second most important factor influencing ethical behavior; superiors were ranked as the third. In the present study, these two factors have changed places, presumably because of the ineffectuality of policy directives used by the defendant companies. Also, from the time of the pilot study to the present one, there has been a slight increase in the percentage of men who say that unfair pricing or price collusion is the source of a personal role conflict.

Also of interest is our finding that financial need is ranked as *least* important of the five factors influencing unethical behavior. We doubt that money is unimportant to our respondents. A partial answer undoubtedly lies in the fact that some 86% of the executives responding have five-figure incomes. At least the pressures of starvation are not at the door. What is important is to note that bad example, pressure from superiors or equals, and industry environment are seen by our respondents as more closely related to dishonest behavior than is the need for money.

We asked John J. Brennan, Jr., Vice President and Treasurer of Electronics Corporation of America, how he interpreted our findings. Here are the remarks he made in reply:

"The pattern and level of corporate ethical standards are determined predominantly by the code of behavior formulated and promulgated by

top management. The rest of the organization, almost perforce, will follow these ethical operating precepts and examples; but in the absence of such norms, the same organization will be motivated by individual, and possibly inconsistent, codes of behavior.

"The crucial matter, therefore, is whether or not each individual comprising top management has a *well-defined*, high-standard personal code of behavior. If each has this clear, objective, consistent concept of ethics — however acquired — he has the yardsticks, the guiding principles, against which to measure the ethical import of his decisions.

"The executive whose concepts of ethics are vague, and whose principles of ethics are ill-defined — and possibly even vacillating and inconsistent — is in constant danger of yielding to expediency and even pursuing unethical practices; or, worse, providing an undesirable environment wherein his subordinates can make such decisions based solely on their own personal ethical principles, with no frame of ethical reference from the top.

"Of course, a well-defined personal code, however high in standards, does not of itself ensure ethical conduct; courage is always necessary in order to assert what one knows to be right."

A Nestor of the business world once said that the best advice he could give to a young man embarking on a business career was: find a good boss. Our data suggest a corollary: *if you want to act ethically, find an ethical boss.*

Hearty approval of this notion came from James J. Valtz, Export Manager of the Allied Kid Company, who said:

"My advice to the young is: find an ethical boss. I was profoundly impressed as a young man by the example of our company's founder, Solomon Agoos. His behavior in the financial crisis of 1920, when the market for leather goods broke, was exemplary.

"All of his employees appreciated the level at which he wanted the business conducted. For example, no one would think of yielding to pressure from even the largest foreign customer for false invoices, which would enable the customer to evade customs duties."

The importance of this is underlined by looking at the differences in rankings that one's fellow executives have in influencing a man's behavior. These peers are said to have little influence for *ethical* behavior, but are relatively important in influencing *unethical* conduct. In other words, an executive's fellows are more likely to drag him down than to lift him up.

Clearly, then, the opportunity for any one administrator to influence ethical behavior effectively is immense, if only by refraining from encouraging unethical behavior. The importance of this influence increases if the belief of ethical businessmen — that they are not like the average

executive — makes them reluctant to take responsibility for improving the behavior of others.

Such reluctance is characterized by statements like “if he wants to lie and cheat, that’s his business.” But such apparent indifference is meretricious. Lewis B. Ward, Professor of Business Research at the Harvard Business School, compares this reluctance to the “I won’t squeal” attitude that students take about cheating by others — an attitude which has led to the downfall of academic “honor systems” in some colleges. Without the exercise of individual responsibility, how can group morality do other than deteriorate? If one’s fellow executives encourage dishonesty — explicitly or by silence — how long will it be before men believe they “are suckers for being honest”?

Edmund Burke said, “All that is necessary for the forces of evil to win in the world is for enough good men to do nothing.” This is a universal problem. It confronts us as bus passengers when we see a couple of toughs strong-arm another passenger. It confronts all of mankind when a strong nation tries to force its will on a small one. It confronts a business executive when he sees wrong being done in his industry. The responsibility is clear: *I am my brother’s keeper.*

Chapter and verse

Every industry develops its own way of doing things, its generally accepted practices. Since industry climate is an important influence on unethical behavior, how does this influence manifest itself in specific practices that are generally accepted in the industry?

To find out, we asked:

“In every industry, there are some generally accepted business practices. In your industry, are there any such practices which you regard as unethical?”

Taking away those who “don’t know,” we have the startling finding that four out of five executives giving an opinion affirm the presence in their industry of *practices which are generally accepted and are also unethical!*

Surely a candid admission! And, just as surely, a clarion call for corrective action! Generally accepted practices are the sun and rain of an industry climate. When a goodly number of these practices are unethical, how can the climate be otherwise? And, as our respondents have said, an unethical climate is an important influence on decision makers.

If our respondents, and their fellow leaders in American industry, are in earnest in professing lofty ethics, industry practices are a logical starting place for putting their ideals into operation.

More than half of our respondents were willing to tell us the “one practice in their industry they would most like to see eliminated.” We have analyzed and grouped the replies, and EXHIBIT IV contains chapter

and verse of the unethical practices that our executives want erased in their own industries.

Perhaps seeing some of their answers will give a sense of their sincerity and good will in reporting these practices. Thus:

INSURANCE EXECUTIVE: "Seeking preferential treatment through lavish entertainment."

MANAGER, CONSUMER SERVICES COMPANY: "Kickback to purchasing department employees."

PERSONNEL DIRECTOR, WESTERN MANUFACTURING FIRM: "The idea that industry should have a few women employees on the payroll for entertainment of prospective customers."

FINANCIAL COUNSEL: "Payoffs to government officials."

SECRETARY, CONSTRUCTION FIRM: "Price rigging between supplier and contractor."

PRESIDENT OF SMALL COMPANY: "Accounts of similar size, purchasing ability, and credit rating are charged prices varying as much as 25% (by our competitors). So far, we have not deviated from our policy of charging the same price to everybody."

PRESIDENT, COUNSELOR SERVICES COMPANY: "Occasional exchanges of price information prior to contract bidding."

VICE PRESIDENT, COMPANY MAKING INDUSTRIAL PRODUCTS: "The payment or large gifts to employees of other companies, customers, or competitors for 'favors' or information."

SALES MANAGER, PHARMACEUTICALS: "Misleading ad claims."

TOP EXECUTIVE, MASS COMMUNICATIONS FIRM: "Deliberate distortion of facts."

RESEARCH AND DESIGN EXPERT: "Ambiguous advertising intended to mislead consumers."

YOUNG FINANCIER: "Mutual fixing of rates of interest to be charged a borrower at two or more banks."

VICE PRESIDENT, MANUFACTURING COMPANY: "Underbidding with the intention of substituting inferior workmanship or materials."

PRESIDENT, CONSULTING FIRM: "Selling a 'tremendous bill of goods' of which the buyer knows too little."

MANAGER, MIDWESTERN BANK: "Loaning customer *more* than he needs or more than is prudent for him to borrow."

The place for correction to begin is with such "accepted" industry practices. They need not be tolerated and certainly provide a convenient place to begin the difficult job of self-regulation. And these activities are

a practical place to begin, for each executive knows about them, and is able to do something about them directly.

Drawing the line

Of course, to decide exactly where to draw the line on many of these issues is not easy. For example, the majority of executives regard gift giving as an "unwise practice." Similarly, the majority think that "a company should have a written policy about gifts." But only 27% of these same executives are willing to stipulate a \$100 maximum value for gifts. Presumably, the other 73% are of the opinion that there are situations where gifts of greater value are appropriate and acceptable.

With respect to gift giving, as well as to owning stock in a company which does business with one's own company, most HBR readers (and rightly, in this reporter's opinion) refuse to say that the practice is *always* unethical. The broad principle is clear: an executive must be loyal to his company. But not every gift promotes disloyalty or results in the recipient's favoring one supplier over another. Nor does every executive who owns stock in a company which does business with his own face a conflict of interest.

These are complex problems; often they involve, simultaneously, several ethical principles. The details of each particular case determine the application of the various principles and, consequently, make the difference between an ethical and an unethical practice. At the same time, this inability or unwillingness to draw immediate and fast lines raises two serious questions: (1) How do executives react to having to make decisions with strong ethical content? (2) Do executives need better guidelines to help them make the correct decision in such situations?

Role conflict

The first of these questions relates to what a social scientist calls "role conflict." A role conflict confronts an executive when he is required to fill simultaneously two roles (patterns of behavior) which present inconsistent or contradictory expectations. For example, the behavior expected of an executive as an "economic man" often differs from what is expected of him as an "ethical man." To investigate such situations, we posed the following question:

"Probably there have been times when you have experienced a conflict between what was expected of you as an efficient, profit-conscious businessman and what was expected of you as an ethical person. Please describe the situation which has been for you the source of deepest concern because of such a conflict."

Nearly half of our respondents generously spent the time necessary to supply us with an essay answer. Surprisingly, one out of every four executives reporting says that he has *experienced no such conflict!*

It is difficult to believe that these men never experienced a situation in business where cheating, lying just a little, or using a minor shady practice could have brought them some advantage. All such situations contain role conflicts. In fact, even in the most reputable company, whose top management makes it relatively easy for executives to act ethically, it seems unlikely that all such temptations are absent. Perhaps some respondents believed they were being asked to reveal a conflict in which they had acted unethically, and replied "no such conflict" because, in the situation, they had acted ethically.

But it is hard to escape the conclusion that many executives who answered "no such conflict" have a deficient notion of ethics, or lack an awareness of the social implications of business decisions. One professor of business administration, commenting on these answers, said that they reminded him of some executives who identify as ethical problems only those situations involving large sums of money. He has now overcome his surprise at such statements as, "Our company has no ethical problems. The last one we had was five years ago when the treasurer absconded with \$50,000."

Specific situations

What kinds of conflicts were mentioned by the remaining 75%? They cover a wide range and make fascinating reading. Firing and layoffs were reported by 102 executives as being the problems over which they had experienced the deepest concern. Thus:

In the words of one training supervisor: "When it is necessary to reduce the work force, the decision of separating the older, less efficient employees, or the younger employees with greater technical skills and vigor, is a real tough problem."

An eastern plant manager sees a similar problem in a broader context: "No provision in our society for providing useful work for well-meaning, moral, hard-working individuals who just can't make the grade in the occupation they have chosen, and must be dismissed for efficiency reasons. This is a most serious problem for me, and I have fired *many* persons for this reason."

The president of a small company has the same problem, but a different solution: "Discharge of ethical but incompetent employees. I can't do it."

A well-paid vice president is anxious about "employees with long, good records, and whose work becomes inefficient. How long can I carry them on the payroll? What is the measure of my loyalty to a man who helped build my business?"

The product supervisor in a large manufacturing company is especially aware of one facet of the layoff problem: "Treatment of clerical-level, salaried employees during periods of economic recession. This group seems always to take the brunt of any work-force reductions."

Finally, a southern personnel director thoughtfully observes: "It has always concerned me that the industry's regular (periodic) reductions in work force should always bear so heavily on the 'little people' — particularly when adversity has not always been equally shared by stockholders and top management."

That final quotation deserves some reflection on our part. No doubt most discharges and layoffs are ethical, and probably the conflicts cited by some of the 102 are waged between their head and their heart, rather than between economic efficiency and ethical behavior. But justice can, at times, demand that the brunt of a recession be borne by stockholders and executives, rather than by the little people. Perhaps we should recall here that 73% of our respondents agree that "for corporation executives to act in the interest of shareholders alone, and not also in the interest of employees and consumers, is unethical." But it will take a secure and courageous administrator, indeed, to stand up and suggest reducing prices and dividends instead of reducing the number of wage earners.

Communications

One in ten of our respondents has experienced deepest concern over a problem in honest communication — of telling the whole truth. Some examples:

A vice president, industrial manufacturing, is disturbed by "requests by customers for false billings to avoid taxes or help in their depreciation schedules."

A controller reports he had to decide how to handle "a good friend caught cheating on his expenses."

A securities salesman finds that "my customers often approach me with an idea that would be profitable to me, but which I feel is unwise for them. At times, my best advice will cost me a sale and perhaps a customer."

Collusion and gifts

Opportunities for collusion and other sharp practices in pricing are the next most frequently mentioned conflict — by 79 executives. For instance:

The president of a small southern company mentions "the use of extreme pressure by competition to force me to collude with them to fix prices."

A sales manager is annoyed by "price differentials extended to 'price buyers,' but not to loyal customers — a rotten practice."

And the treasurer of a small retailing firm puts a perennial problem in the form of a question: "What is a *fair* profit at retail level for installment purchases?"

Gifts, entertainment, and kick-backs compose the fourth most prevalent conflict category for 56 men. Specifically:

A top executive in one of our giant corporations deplors "attending industry 'junkets' in the name of promoting the welfare of the industry, which are actually only 'binges' at the expense of neglected stockholders for whom we are trustees and managers."

A western sales manager is bothered by "the excessive entertainment which some buyers seem to feel it is our duty to supply. I feel a buyer who can be bought for entertainment is not a moral person fundamentally, and I don't trust him."

The head of a consulting firm notes a conflict with a happy ending: "As manager of a business, I was asked for a kickback by the buyers of an important customer; I refused the request and lost the customer. For months after, I was not sure I was right from a business angle. Now, years later, I know I was right, for the concern came to me for management counsel."

Pressure

A number of executives, 40 to be exact, though they cite different kinds of conflicts, stress and important theme in their essays: pressure from superiors played a part in the situation in which they had experienced the deepest concern. For example:

A controller resents "repeatedly having to act contrary to my sense of justice in order to 'please.' In upper middle management, apparently, one's own ethical will must be subordinated to that of interests 'at the top' — not only to advance, but even to be retained."

A young supervisor is concerned with "pressure to get too much work out of too few people in too short a time."

A division manager is unhappy over "strong pressures for superior results which lead to compromise of personal integrity in operations."

The sales manager of a very large corporation phrases his views most bluntly: "The constant everyday pressure from top management to obtain profitable business; unwritten, but well understood, is the phrase 'at any cost.' To do this requires every conceivable dirty trick."

But many men voice more than these generalized anxieties, and cite specific practices toward which they are being pushed — and which they do not like. Thus:

A high-salaried assistant manager is worried because "my management has, in effect, required that I go along with certain antitrust violations involving restraint of trade."

Another executive says: "As controller, I prepared a P & L statement which showed a loss. An executive vice president tried to force me to falsify the statement to show a profit in order to present it to a bank for a line of credit. I refused, and was fired on the spot."

A young engineer testifies that he was "asked to present 'edited' results of a reliability study; I refused, and nearly got fired. I refused to defraud the customer, so they had others do it."

Still another engineer deplores "cheating in the makeup of reports caused by demanding improvement in index numbers."

Of course, the task of top management is to get results. And to do so every executive must apply some sort of pressure or sanction to subordinates in order to obtain excellent work. A good boss ought to have the ability to "stretch" his men. But it is important that he not "overstretch" them, physically, psychologically, or ethically.

How can a top executive guard against pushing his men too far? By knowing them. By taking the time to understand them. By reflecting on the kinds and amount of pressure he is applying to them. To gain such knowledge requires excellent two-way communication between the boss and his subordinates. Such clear communication is especially important in large, decentralized corporations.

Without careful observation of what is going on, a superior can unwittingly hand down impossible demands—even in a memo that, for example, insists on a certain share of market, or sets too large a sales or profit goal for the period. Perhaps the possible injustice of such demands can be seen by comparing this situation to the father who insists that his son, whose I.Q. is 100, get a straight-A report card.

Impossible demands, say our respondents, especially if accompanied by an implied "produce or get out" attitude, can quickly result in unethical behavior. One certainly wonders if the lonely subordinate, faced with demands like these, does not occasionally dream about a union for middle management, complete with seniority and grievance procedures.

A common retort—and defense—of top management on this issue maintains that "it is only fair that pressure be kept on subordinates. After all, stockholders and competitors keep the pressure on top management all the time."

Yet few *top* executives in our survey specifically mention such pressures. Perhaps "pressure" is part of a self-induced image of how a president or vice president *should* act. This reporter doubts that widely disparate and anonymous stockholders exercise specific pressure on top management comparable to the pressure that top executives bring to bear on their subordinates. As for the pressure of competition, few industries operate under conditions of absolutely free competition. Perhaps, the very fact that executives blame competitive pressure for widespread unethical behavior is a good sign that cutthroat competition exists in an industry and ought to be modified.

Through most of the 40 men say that pressure from superiors was for *unethical* behavior, several volunteered the information that their particular bosses had helped them to act ethically:

According to one vice president, "I am fortunate in that my top management has never countenanced any deviation from ethical procedures. In our company we are expected to base decisions on what is right, without regard for possible loss."

This influence is echoed by a California sales manager: "The company I work for, the largest of its kind, was founded by a Christian gentleman. Policies are ethical in the strictest sense. For twenty years I have needed only to follow policy."

Code of ethics

This brings us to the second question posed earlier in the article: Do executives need better guidelines to help them make the best decision in situations with an ethical dimension? Will they welcome such guidelines? To put it another way, granting the presence of many unethical practices in American industry (and we have presented ample evidence that executives believe this is so), what can be done to improve matters?

It is true that a number of industries already have ethical codes. In fact, in 1958 the National Association of Manufacturers issued a Code of Moral and Ethical Standards. The NAM code was designed in part to answer criticism of big business for not having a norm for measuring corporate morality that was comparable to the 1957 AFL-CIO Ethical Practices Code. But the NAM code, like so many industry codes, has been ineffectual. Perhaps this is because such codes have no enforcement provisions and are filled with generalities and platitudes that signify little but good will.

To find out what executives think of ethical codes, and what kind of a code they might want, we posed a number of questions. The first was:

"How do you feel about an effort to develop a code of ethical practices for your industry? How would you react if a group of experienced executives in your industry tried to draw up such a code?"

The answer is a resounding "*good idea!*" Only one man in ten opposes such an effort. Indeed, the pattern is overwhelming:

To get a deeper understanding of their reply, let us look at some of the spontaneous comments written in the questionnaire margins:

A management consultant feels he "would regret the necessity of a code, but would favor one strongly."

A Kansas engineer favors the code, which he sees as "written to control the minority."

A public utilities executive not only favors a code, but thinks it would be "easy to enforce if management wants it enforced."

A California Rotarian adds that "after 26 years in business, I think a code would be a triumph of optimism over experience."

A labor relations director adopts a similar tone: "I have seen the AFL-CIO code operate — codes don't solve any problems."

Opposition to codes comes from a Pennsylvania marketer who "thinks the stimulus to act ethically should come from outside business, social, or trade organizations."

What a code can do

We wanted to probe the reasons why executives favor or oppose an ethical code, and thereby find out not only how a code could operate, but also whether it could be made to work at all. To find out, we posed the following hypothetical situation:

"Assume, for the moment, that an ethical practices code has been drawn up for your industry by experienced executives. What do you think such a code and its reasonable enforcement would accomplish?" We asked for comments on seven ideas. These themes with the opinions of executives are summarized in Exhibit V. Looking for a pattern, we see the following:

71% believe a code would raise the ethical level of their industry.

87% believe that a code would not be easy to enforce.

Executives split pretty evenly over the problem of whether a code would reduce sharp practices in tough, competitive situations.

88% would welcome a code as a useful aid when they wanted to refuse an unethical request impersonally.

81% disagree with the idea that codes protect inefficient firms.

81% agree that a code would help executives by defining clearly the limits of acceptable conduct.

Finally, executives split again (this time 57% agree) over the thorny problem of whether people would violate the code whenever they thought they could avoid detection.

Summing up, their replies indicate a moderate optimism about the potentialities of a code, coupled with a strong belief that enforcement and adherence would be difficult jobs.

The near-unanimous agreement on the idea that a code would help executives in making decisions deserves additional discussion. Why would a code help? After all, a code is a form of restriction on business behavior. Perhaps the following illustration best portrays why men are sometimes willing to impose restrictions on themselves:

Suppose that you and your family live on a high hill, with a lovely, large back yard. The yard's only drawback is that it ends in a long, sheer drop on three sides. You have two obvious choices: (1) You can caution all who enter the yard about the danger of falling over the edge; consequently, no one will go closer than six or eight feet, and you yourself will often be anxious about how close you are to it. Or (2) you can build a fence six inches from the edge, and eliminate anxiety at the same time that you gain more space for playing and gardening.

There are many businessmen who are willing to "fence themselves in" with an ethical practices code, provided that experienced executives in their industry have a hand in formulating it, because the fence will increase the area in which they can securely and ethically do business.

A code of ethics can help in other ways, say executives. For example, take situations in which it is difficult to refuse an unethical request — such as when it comes from a friend or associate. A direct refusal gives a holier-than-thou impression — and seriously jeopardizes what otherwise may be very pleasant interpersonal relationships. Faced with such a request, one looks for a way to refuse without offending. A specific code of ethics, say seven out of eight of our respondents, would provide an impersonal and welcome way of refusing such a request.

What about opposition to industry codes? Some of it is undoubtedly rooted in the belief that "you can't legislate virtue." In the words of a young manager of personnel relations for a large corporation, "I feel that this cannot be legislated, and that an attempt to draw up a code would be a sham."

Such an objection appears to confuse what is internal to a person with what is external. Presumably, most men acknowledge that a written rule can't change a man's heart. However, our respondents favor a written code not because it can change men internally, but because it can make it easier for good men to conform their external behavior to their internal ideals. At the same time, a code can discourage wrongdoers by making it easier to detect and punish unethical behavior.

Will a code work?

All these things are what a code can do. But will a code actually work? As noted, our executives have mixed feelings on this subject. They agree that a code would be difficult to enforce; they don't know whether it would help reduce sharp practices in really competitive situations. Also, they are cynical (as mentioned earlier) about the behavior of other businessmen, with four out of every seven agreeing that "people would violate the code whenever they thought they could avoid detection."

Realistically, our panel sees enforcement as a major problem, and backs this up with marginal comments of "I would not think an enforcement agency is feasible," or "A code is impossible to police."

In order to discover the most acceptable form of enforcement, we posed the following question:

"Assume that an ethical practices code has been drawn up for your industry. Which of the following groups would you choose to enforce the code?"

Self-enforcement

How realistic is this seeming preference for self-enforcement? Note that 60% of the executives prefer some form of outside regulation. One

element is clear: executives want to keep for themselves the greater share of responsibility for enforcement. Only 4% would use a government agency.

Much of our other evidence questions the current effectiveness of self-enforcement. We have seen, for example, that internal company pressures (by superiors and fellow executives) are important influences on ethical behavior. We have also seen that executives believe that such internal enforcement has failed to reach its potential for creating ethical behavior and has been effective in those firms where top management has taken a strongly ethical stand. It is not, then, that self-enforcement cannot work, but rather that it has not been made to work. Perhaps this is the very reason why so many (60%, to be exact) would prefer a form of business regulation which is largely external to the company.

But even such external forms of enforcement have many difficulties. To illustrate, let us consider the "Standards of Practice" of the American Association of Advertising Agencies. It is clear from our data that a good number of HBR executives identify dishonest advertising as the one unethical practice they would most like to see eliminated from their industry. Yet no one can deny that the broad standards put forth by the AAAA are carefully worded. From such evidence, one can hardly escape the assumption that the Committee for Improvement of Advertising Content is not enforcing the Standards of Practice as rigorously as executives (and probably the public) would like.

Perhaps one flaw in the AAAA code is a reluctance to believe that an ounce of prevention is worth a pound of cure. The fact that all regulation takes place *after* an advertisement has done its work, in effect, means that one can get around the code. If, as the executives responding in this survey indicate, most executives would violate a code when given the chance, then it is logical to conclude that specific norms, spelling out in advance what the committee regards as wrong, would be more effective as preventive regulation than such general statements as "misleading exaggerations" and "misleading price claims."

After seven years of operation and some 300 decisions, the AAAA committee ought to be able to formulate more detailed directives than the two quoted above, directives which will make it more difficult for corner-cutters to plead that they didn't intend to mislead consumers. The AAAA problem is presented here not because it is unique or egregious, but simply because it aptly exemplifies the flaw in many industries and in many existing codes: the absence of specific, detailed statements of what industry members regard as unethical, and the teeth to put these statements into action.

Which industry would care to lead the way?

More specifically, *how* can an industry begin to lead the way? How can the detailed norms needed for an effective code be formulated? Here the achievement of the American Psychological Association in formulating

its *Ethical Standards of Psychologists* is a good model. The APA used an empirical approach, gathering data about the ethical problems confronting psychologists. Members of the APA were asked to "describe a situation they knew of firsthand, in which a psychologist made a decision having ethical implications, and to indicate what the correspondents perceived as being the ethical issues involved."

These reports were examined to discover patterns in the problems and thereby to provide a plan for organizing the information supplied. After the reports were categorized into six ethical areas, they were analyzed to obtain a number of specific problems in each area. Following this analysis, six committees were appointed, each concentrating on the specific ethical problems of a single area. After much discussion and thoughtful study, these committees hammered out the *Ethical Standards of Psychologists*. With adaption to its own circumstances, any industry could produce its own code in the same way. The issue is not whether it can be done, but whether top management wants it done.

Top management

With this in mind, there remains one fundamental question: Should the difficulties of enforcement or the likelihood of limited success deter efforts to construct industry codes? This answer can only come from top management which, as Adolf A. Berle, Jr., wrote, "has substantially absolute power. Thus the only real control which guides or limits their economic and social action is the real, though undefined and tacit, philosophy of the men who compose them." That this power operates, for good or evil, is attested to by our executives when they indicate that "if you want to be ethical, find an ethical boss." The time for each member of top management to make more explicit his philosophy, his ethic, is right now.

Henry Ford II, speaking in Minneapolis on April 20, 1961, concurred with this view:

"It is up to us in our various companies and industries to see to the establishment of our own formal principles of ethical practice, plus the effective means of self-policing those principles."

Among the administrators most optimistic about a code of ethics for businessmen is John B. Shallenberger, President of the Connellsville Corporation. Mr. Shallenberger, in his capacity as Research Officer of the Comité International de l'Organisation Scientifique, recently had the unique opportunity of interviewing some 7,500 managers in 109 different countries. Here is his opinion, based on his globe-circling research:

"In about 40% of these confidential interviews, I detected a desire to talk about ethics in business. This was not the subject of the interview, and any mention of the subject was spontaneous on the part of the manager being interviewed. Thus, it became evident that there lies deep-seated in

the minds of managers a desire to do good, a kind of noble aspiration which seeks expression. Many managers indicated a latent desire to do greater good than they felt they could in the role they were expected to play as managers.

"In my opinion, based on wide and intimate exposure to top managers, they are potentially a great force for good. All that is needed is a code, a delineation of parameters of performance, or a set of guidelines by which to steer one's course of management behavior, plus a general recognition by boards of directors and stockholders that managers desire to perform their duties on a high ethical plane and for the benefit of mankind.

"Managers are shy to speak openly of ethics, just as most people blush to mention God in daily conversation. But when the way is opened for free and socially accepted discussion of ethics and morals, managers will be the first to reveal deep-seated desires that, in their fulfilling, would bring powerful forces to bear on the improvement of the lot of multitudes of people.

"Two effective steps would go a long way toward unleashing this latent force, and I submit them as a proposal for action:

1. Codification of ethical standards of manager performance.
2. Establishment of a 'Hippocratic Oath' to be administered by a suitable body of authority to all persons admitted to top-management levels."

Role of religion

But what about the more traditional institutions for improving human behavior? We wondered what HBR subscribers thought of the efforts of organized religion to assist the businessman. Our interest stemmed from the discussion initiated last year by J. Howard Pew, a director of the Sun Oil Company. Mr. Pew, speaking as President of the United Presbyterian Foundation, charged the Church with meddling in secular affairs. To look into this issue, we asked:

"In your opinion, how much guidance did your church and clergymen provide for the ethical problems you and your business acquaintances faced in the last five years?"

Why did 23% refuse an opinion? Some of the 23% were men in our sample who have no religious affiliation, and therefore felt that the question was not addressed to them. Perhaps others prefer not to criticize the clergy. But probably the principal reason is the lack of communication between businessmen and the clergy. The arresting conclusion is, in any case, that for those who gave an opinion, 4 out of every 5 were dissatisfied with what organized religion had or had not done.

It would be erroneous to conclude that all those who are dissatisfied would be willing and ready to accept help from the clergy for business problems. For nearly 20% of this group indicate both that their church

has been of no help to them in the past five years and that they want no help. And for many different reasons:

A young New York stockbroker: "The average clergyman has such a scant understanding of the U.S. economy that his intervention in this area would be a mistake."

A Louisiana insurance broker: "I don't believe the clergy should be permitted to preach to businessmen."

The president of a small financial institution: "If the clergy would stick to their business of preaching the gospel, they and business would be better off. The clergy admits the weakness of their faith when they turn from the gospel and try to get into other fields of influence and preach a doctrine of social gospel."

Or, as another president writes: "The writer's religious convictions are not in need of assistance." But, curiously enough, he states elsewhere in his reply that "it is more difficult to know what is right than to do it."

Though the view that the Church should make no effort to help businessmen as businessmen is clearly present in our survey, and its presence will disturb many clergy, it is a minority view. In fact, a minority of comparable size thinks that the Church's recent efforts to assist business ethics have been adequate. The top executive of one of the country's giant corporations blames businessmen for not hearing the Church's message: "Too few men understand or listen."

Most executives who criticize organized religion's current lack of guidance in business ethics hope for religious help in the future. And they give some clear indications of their preference for Church practice:

Executives strongly favor traditional forms of guidance (sermons, writing) over recent innovations (such as the presence of a clergyman at the office or factory).

Executives prefer the explanation of ethical principles over (a) the application of these principles to typical business situations, and (b) the motivation to do good rather than evil.

Executives like the idea of a clergyman meeting regularly with small groups of businessmen to discuss management problems.

The preference for "explanation of ethical principles" over "applications" deserves study. Here are some of the comments:

A personnel director: "I don't think the average clergyman knows enough about business to be specific."

A president: "The question of competency enters here. The personality and ability of the preacher or padre makes all the difference."

Such reservations about the level of business knowledge possessed by the average clergyman are common in our replies. Presumably, they were born during a sermon when an ill-informed cleric ventured into economic waters well over his head.

On the other hand, our data intimate that most businessmen welcome the assistance of clergymen who are well educated in business, economics, and the social sciences. Indeed, many of our respondents favor the idea of regular meetings, attended by a small group of businessmen and a clergyman, for the purpose of discussing problems in business ethics. The idea is receiving a thorough trial from a number of Catholic Employers and Managers Study Groups.

A Louisiana vice president likes the idea because it will help the clergy to understand the complexity and pressures of businessmen's problems, for "too many clergymen are 'ivory tower' fellows."

Similarly, as Vincent P. Stanton, Investment Analyst for Loomis-Sayles & Company, points out: "This is an encouraging sign, for it indicates an active, rather than merely a passive, interest in improving business ethics."

Medial norms

Businessmen, trying to cope with the prickly problem of writing specific industry codes, could use the assistance of competent moral philosophers and theologians. One form which this aid might profitably take is the construction of *medial norms* to provide guidance for the solution of everyday problems in business.

Such medial norms are needed. In America, there is widespread acceptance among businessmen of the handful of general ethical principles which are the foundation of Judaeo-Christian civilization. But between these general principles (such as "Thou shalt not steal") and the concrete problems of the business (such as whether or not price-fixing is stealing from customers) a wide gap appears.

If scholars cooperate with businessmen, this gap can be filled with medial norms, refinements, and applications of the general principles.

These norms would shed light not only on daily business decisions but also on the content of industry codes. Naturally, because specific business problems change, ample provision would have to be made for altering the medial norms when advisable.

Plant pastors

Several companies, including LeTourneau Incorporated, Texas Aluminum, Reynolds Tobacco Co., and D-X Sunray Oil, have employed "plant pastors," i.e., clergymen available at the plant or office for individual consultation by employees. We asked our executives for their opinion on using chaplains in industry. Their response does not encourage this practice. Most men prefer such consultation to take place at the synagogue, parsonage, or rectory.

Why the lack of interest in plant pastors? Mr. Stanton suggested:

"Perhaps administrators are wary of the many practical problems which appear to be involved. For example, it may be difficult to find a

clergyman with the understanding of complex business relationships necessary to apply ethical principles to specific problems successfully. Will the clergyman be forced into the role of a judge rather than a guide? Will he seem to represent either a management or labor viewpoint, and hence lose some of his effectiveness? What denomination should he come from and will this be acceptable to all? Will he be heard by those who should hear him, if contact is purely voluntary, as it should be?"

What of the future?

Anyone who is pessimistic about U.S. business ethics would qualify his views after reading a sample of our completed questionnaires. They contain many heartening examples of courageous decisions made for ethical reasons. Thus:

A sales manager refused to give a "payoff required to secure distribution of a consumer product in a grocery chain. Have been tempted but have not gone along with this 'under-the-counter' dealing. Our sales are hurt as a result."

The president of a company engaged in mass communication faced the choice of "giving up a valued client of long standing and great profitability, and having to resort to laying off hard-to-replace employees; or yielding to the client's demand to do something I didn't believe in. I chose the former course."

With men like these holding some of the reins of industry, surely there is reason for hope. Of course, the continuing good influence of organizations like Better Business Bureaus and the Federal Trade Commission affords additional reason for optimism.

Someone has defined a leader as a man who raises his own standards above the ordinary and is willing to let other people judge him by these raised standards. Here are several signs that ethical leadership is present in business today:

(1) The forthright speech delivered recently by Henry Ford II not only reproved the actions of some of his acquaintances, but also promised that the Ford Motor Company would maintain the highest standards of business integrity.

(2) The Gillette Company, in its 1960 Annual Report, introduced a section specifying company practice with respect to gift taking and conflicts of interest. Perhaps shareholders in other firms would like to see this idea adopted, and even extended.

(3) The Association of National Advertisers and the American Association of Advertising Agencies recently invited all advertising media to criticize advertisements considered offensive, and have developed a procedure for evaluating the criticisms.

This survey provides useful empirical knowledge about the problems and views of executives concerning business ethics. Some of the findings

are not complimentary to businessmen. They are reported, not to chastise, but to reveal specific areas for improvement.

Only the candor of our respondents made this report possible. Presumably, they chose to reveal these business shortcomings in the hope of remedying them. Our recommendations for action are based on the confidential opinions generously supplied by HBR readers. It is their hopes, and ours, that industry will act on these candid sentiments by rectifying behavior from within, rather than delaying until regulation comes from without.

It is noteworthy that, in our responses, there were no major differences of opinion among the various levels of management. The same is true of analysis by industry, business activity, and income levels. (We are, however, still examining our data for differences in opinion by age, education, and religious affiliation and hope to have some interesting information for you at a future date.)

Further, the desire for *change* permeates executive belief from the top of to the bottom of the corporate structure. But this change will not come about, say executives, merely by hoping for it, instituting half-measures, or issuing platitudes. The time has come for courageous top-management leadership to implement executives' desires to raise the level of business ethics.

CAN THE BUSINESSMAN APPLY CHRISTIANITY?

BY HAROLD L. JOHNSON

Some critics maintain that the fundamental religious tradition in this country — Judaeo-Christianity — is simply not applicable to the day-to-day problems of a business office. While these people may agree with the position taken by Thomas C. Campbell, Jr., in his article on "Capitalism and Christianity" in the July — August HBR, to the effect that there is no inherent *conflict* between the values of religion and the values of an economic system, they claim that the individual businessman can find no *guidelines* in the specific doctrines on which most of our nation's religious creeds are based.

This may seem surprising in the face of what has been characterized as a "spiritual reawakening" in the United States today. After all, the United States is generally regarded as a Christian nation. Our coins declare "In God We Trust," and public school classes and even football games often open with prayer. Most Americans express a belief in some kind of God; and if church membership is an evidence, the country surely should be classified as Christian. Over 100 million of the population, or about 60% of the total, are members of churches or synagogues. Furthermore, the

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percentage of the population with church membership has risen to the highest on record in the postwar "return" to religion.

Nevertheless, as one study indicates, "religion plays little part, or at least at the conscious level, in the decisions" made by individuals; and many churchgoers seem unaware of the relevance of their religion to the problems and decisions which confront them daily. Similarly, students of American business in analyzing the "American business creed" have concluded that "the creed bows to the importance of religion, admits seeking religious guidance, but continues to be a predominantly secular ideology."

Operating guide

To my mind, this is most unfortunate because Christian doctrines do, in fact, offer a perspective from which to view modern commercial life, and this perspective *can make a difference* in the decisions and actions of businessmen. They are relevant in that they can help him choose the "best" (not necessarily the "correct") alternative in a given situation. Some theologians call this the "always dramatic interaction between God and man," while an occasional businessman points out that religion is not just a Sunday matter but an operating guide in the complexities of daily living.

I want to demonstrate this point by taking several basic articles of doctrine and relating them to business life. In doing so, I shall reflect my own experience and my own convictions, but many of the ideas expressed stem from the thinking and discussion in which I participated at a two-week seminar at the Harvard Business School. Here, under the sponsorship of the Danforth Foundation, businessmen, educators, and religious leaders have been brought together during the last two summers for the specific purpose of tackling business-religious problems on the realistic basis of actual case situations. To me, just this demonstration of the fact that men feel the need to increase understanding in this area is itself of the highest significance.

No clear blueprint

The application of religion's ultimate insights to specific situations is, of course, a tremendously difficult task. There are no blueprints, no simple rules to go by. Christianity does not present the executive with a tool kit of easy-to-use rules and precepts by which problems can be solved. The doctrines are not bound up in a simple list of "dos" and "don'ts" somewhat in the style of a book of etiquette, which if followed will result in harmonious, gentlemanly relations within and without a business.

But it does offer a *frame of reference*, a universe view, which instead of giving peace of mind and easy success in human relations often breaches the barricade of self-assurance, focuses on difficulties, and erases naive hopes of business progress ever onward, ever upward.

This frame of reference is constructed from specific Christian ideas. Accordingly, let us look at several of these articles of doctrine — the con-

cepts of God, creation, man, sin, forgiveness, and Christian vocation — and indicate how each furnishes insights into problems and actions confronting businessmen.

The concept of God

One of the distinguishing features of Western civilization is a belief in the order and plan of the universe, which comes, Christians and Jews affirm, from God. But what other factors enter into the Judaeo-Christian understanding of the nature and character of the Supreme Being? While mystery shrouds this question, so that we “see only darkly,” most of us in some sense agree that God is a personal, transcendent Being whose nature is revealed to us in the life of Jesus.

The words *personal* and *Being* are extremely significant, for they are used to imply, not an anthropomorphic concept, but rather that God is closely connected with human life. They mean that God exists, not as a process working through history — though God does work in history — but as a reality that *cares for* and *is concerned about* the past, present, and future of human existence. The God of Christian and Jew is an Almighty Father who exists and who loves all his children with a divine passion: “Praise the Lord, all nations! . . . For great is his steadfast love toward us; and the faithfulness of the Lord endures forever.”

God is also transcendent. He is the Absolute, above and beyond human processes and problems. “With men it is impossible, but not with God; for all things are possible with God.” As the Supreme Reality, God stands at the center of existence, the Ultimate by which all things are judged and evaluated.

Temperature test

But what is the significance of these observations concerning God for the businessman? Very simply, they place everything human under the rule of God, warning against the idolatry of putting the business firm, the nation, “free private enterprise,” or the career at the center of life. With such a perspective, all things pertaining to business stand under the judgment of God as *limited* goals and loyalties.

If, however, we accept the definition of religion as “man’s profoundest solicitude about the things he counts most valuable,” then in all honesty it must be stated that for many businessmen the worship of God is not the center of focus of their religion. According to one leading churchman, the “god” of an individual can be determined by the use of a “temperature test”; that is, *the* concept, goal, or loyalty which gets people most excited, wrought up, and agitated is *their* “Supreme Being.” Application of such a test undoubtedly would reveal a variety of personal idols for business executives: the enterprises for which they have labored for years, the economic order which has given them and their nation so much in material goods, or the goal of becoming the most noted men in their industries.

Many investigators have testified to the company-centered frame of reference so common among executives today. As Howard R. Bowen has put it in his *Social Responsibilities of the Businessman*:

"It (the corporation) is an object which has needs and aspirations, which experiences many of the vicissitudes of life, and to which one can give selfless devotion and unswerving loyalty. Moreover, the manager thinks of the corporation as having a kind of immortality in that it goes on — or should go on — indefinitely into the future. He thinks of his own leadership of it as temporary. One of his deepest concerns is to see that it prospers under his care. . . . This description of the manager's attitude suggests an almost mystical relationship between him and the corporation."

With the Judaeo-Christian view of God, the totality of individual and social or institutional existence comes under judgment and evaluation. Even the economic system of "free business enterprise" — or any other economic order for that matter — falls under the scrutiny and creative criticism of a biblical perspective. This questioning of "free enterprise" is particularly pertinent for these times, for while some businessmen appear to put the corporation at the center of their personal faith, others seem to worship the economic system. Their creed embraces a complex of beliefs which laud individualism, private property, competition, and a relatively laissez-faire economic order. Judging by the temperature test, the "devils" of this creed are high taxes, government encroachment, and creeping socialism.

Faith in the corporation, in one's career, or in free enterprise, of course, is no more clearly antireligious than the communists' fanatical abjuration of everything except materialism. Both are idolatrous; both commit the fundamental sin of the Judaeo-Christian faith — putting man and man's values in the place of God.

Needless to say, businessmen are not the only individuals ignoring the biblical admonition, "Thou shalt have no other gods before me", for self-centeredness is a universal human characteristic.

All of us, then, must answer the same dread question: "What has *first* priority for me?" or "In this particular pricing or personnel or financing decision, what is my *ultimate* criterion — my own career, the enterprise, the system, or what?" The Christian concept of God provides real help as we formulate a reply.

The doctrine of creation

The doctrine of creation is of profound interest, for it supports the position that God may be found in the issues and problems of economic life. According to the writer of Genesis, "In the beginning God created the heavens and the earth. . . . And God saw everything that he had made, and behold, it was very good." The biblical view of creation, then, is not that things of the spirit or of heaven are "good" while material things are

"evil," as in the thinking of ascetic mysticism. There is not a gulf between things of the spirit or of God and the world which he created. God, on the contrary, created *both* heaven and earth and found *both* good. Furthermore, according to the Scriptures, God instructed man to subdue the earth and to have dominion over it.

The Christian perspective, then, does not treat material goods and services — the peculiar domain of the businessman — as inherently evil and sinful. In fact, God gave specific instructions to man for the use and development of goods and services.

Many religious critics, however, have couched their onslaught against a business civilization in the terms of antimaterialism, implying that religious and spiritual values are somehow incompatible with new automobiles, television sets, and fresh-frozen lobster claws. Even businessmen seem often to feel that because they deal particularly with the material, worldly goods of this life, *ipso facto* they fall short of the Kingdom of God. But, as Alexander Miller makes abundantly clear, Christianity and Judaism are not world-renouncing religions. He states:

"(There is in the Hebrew attitude) . . . a lipsmacking, exuberant delight in the ingenious beauty and variety of the created world; in wine and milk, oil-olive and honey. It is a world whose paths drop fatness, where the little hills rejoice on every side. Such a world has a place for heroism, but none for asceticism."

Corporation executives are counseled, consequently, by the doctrine of creation that they are doing work which does not inevitably have the taint of sin — that in their production, pricing, and sales decisions they *may* be doing the will of God.

Another aspect of the doctrine of creation which is significant for Christian executives is the concept of stewardship. As a matter of fact, "the most radical theory" of property known stems from the Christian view of creation. According to this view man owns nothing. As presented in a recent National Council of Churches statement, "All resources of the earth . . . are gifts of God . . . and God is the only absolute owner." The "temporal owner" of labor, capital, or natural resources, accordingly, is a trustee or steward of such property for God and for his fellow man. The businessman, while given rights and powers to use resources by earthly laws of contract and sales, is responsible to others for the actions and policies of the enterprise which he helps administer.

This concept of Christian stewardship provides part of the religious underpinnings for the philosophy of "social responsibility" that many businessmen espouse. This approach to business affairs requires managers to weigh the impact of their policies on the many interest groups, including the community at large, which are affected by the enterprise. The stewardship concept ties this "balancing of interests" to responsibility to God and, as a consequence of that responsibility, also to fellow man.

The nature of man

The nature of man as postulated by Christian doctrine is highly relevant to the problems of the administrator. According to Christian tradition, man is a complex of conflicting, opposing attributes. He is capable of approaching the infinite; yet he is sinful. He is created in the image of God; yet he is inherently imperfect. Jehovah and Satan both are part of his being. Let us look first at the God-like side.

Man and Angel

The Genesis story tells us that "God created man in his own image, in the image of God he created him." The story makes clear, in addition, that man is worthy — and able — to commune and converse with God. The whole flow of the Scriptures emphasizes this close linkage between human beings and Ultimate Reality. The significance of man in Christian belief is, perhaps, best typified in the famous Old Testament song:

"When I look at thy heavens, the work of thy fingers, and the moon and the stars which thou hast established; what is man that thou art mindful of him, and the son of man that thou dost care for him? *Yet thou hast made him little less than God*, and dost crown him with glory and honor. Thou hast given him dominion over the works of thy hands."

Thus one side of the Christian view of man declares that man is full of dignity and able to do extraordinary things, even though he is a finite being. As one writer states:

"Man, in the Christian view, has not been placed in the universe as one thing among other things. He is not, for weal or woe, installed in a ready-made world; he co-operates in its genesis."

But what significance does this observation have for the businessman of today? It suggests that the real explanation for the remarkable modern developments in science, technology, and administration lies in the fact that God made men able to exert such force in the universe. This view suggests, more specifically, that men have been equipped with the physical, intellectual, and moral capacities for solving the involved economic and business problems that face them.

How often do we stand appalled at the size of the task which confronts us? And how frequently does our very anxiety about our competence to handle it — alone or in cooperation with others — weaken or even wash out our efforts? Braced by an innate confidence in the power of human beings, and therefore in our own power, we can face complex decisions boldly and make them effectively.

Further, a basic confidence in our fellow man, coupled with a continuing effort to judge just where his greatest competencies lie, provides a frame of reference for personnel decisions. Executives are constantly called on to take gambles in situations where a man must be chosen to do a job. It is helpful to have a guideline: "Play it safe; do not trust the

man," or "Believe in him, and he will measure up." Christian doctrine urges us to err on the side of confidence, not mistrust. As Donald K. David, former dean of the Harvard Business School, has observed:

"Without delegation so extensive that it involves real risk — the placing of bets on people's ability — individuals in an organization cannot develop the competence which makes delegation possible. We begin to believe that delegation better serves its purpose when we take chances on subordinates than when we hesitate for fear they will fall short."

Finally, confidence in his fellows encourages a man to make vast concessions of personal pride and status in his effort to understand another's viewpoint. Needless to say, this does not involve the obligation to agree with his antagonist; indeed, the clearer his understanding grows, the more he may disagree. However, the thrust of his effort will be to understand, to consider, and to judge fairly.

Man the devil

The Christian understanding of man does not end, however, with a being possessing tremendous creative capacities; it goes on to encompass a being with an inevitable tendency "to sin and fall short of the glory of God."

For the Christian, sin is the "moral evil that lies at the juncture of nature and Spirit." This is not the black-and-white perspective, referred to above, which summarily tags all material matters evil and all spiritual things divine; nor is it equivalent to the oft-stated modern idea that there is no sin. In some current ideology, all the difficulties and calamities of the world are said to arise simply from ignorance or misshapen institutions. This modern rationale optimistically contends that all problems can be removed by education, moralizing, or revisions in the institutional framework of society.

The dualistic viewpoint offers no hope whatever for those of us who are involved deeply in the material aspect of living. The Christian view, on the other hand, places sin at the spiritual core of man. In Reinhold Niebuhr's words:

"But man is destined, both by the imperfections of his knowledge and by his desire to overcome his finiteness, to make absolute claims for his partial and finite values. He tries, in short, to make himself God."

This Christian admission that man is sinful, and inevitably trying to puff up his own importance, serves as a warning to ambitious executives who are advancing through the hierarchy of an industrial organization to positions of responsibility and prestige. Almost inevitably, such individuals will assume exaggerated views of their abilities, judgments, and contributions to the enterprise of which they are a part. These inflated self-appraisals may be a particular occupational disease of men in positions of

responsibility, and cannot help but effect their behavior and their decision making.

But the doctrine of sin issues a warning to managers at all levels that their self-interest and pride are often woven into the fabrics of their judgments and policies even though they may firmly believe their policies to be objective and impartial:

Plant managers may suggest a program of expansion and modernization, characterizing it as essential for company health, when the strength of their interest actually stems from their desire to enlarge their own areas of control.

Other company executives may stress that their "socially responsible" philosophy works to the general benefit; yet basically such a philosophy may be a subtle device to maintain economic power in their own hands by extending their influence and decision-making power into so many non-business areas that they become benevolent dictators.

Other managers may support mammoth advertising expenditures and rapid model changes as "in the public interest" since they foster a high level of employment and national income, while the real objective may be to reduce competition and increase company net revenue.

Corporations may give funds to charitable or educational institutions and may argue for them as great humanitarian deeds, when in fact they are simply trying to buy community good will.

A clouded future

The concept of sin, furthermore, cautions against an easy optimism that business enterprises are going to solve all their problems, establishing "big happy families" of employees, consumers, and suppliers. Failures, mistakes, and antagonisms, according to a Christian calculation, will always characterize company operations despite "human relations" or "social responsibility" or "professional management," or any other expanding concept. Of course, new ways of looking at and doing things may lessen tensions and reduce problems to more manageable proportions. But no manager should expect, even subconsciously, that they will give him a problemless world.

The excessive optimism of many business executives crops up in the widely held, somewhat mystical, belief that free enterprise, if left alone, will build a "heavenly city" on earth and produce a steadily expanding standard of living for all. By the same token, some businessmen talk as though each American family will have three cars in every garage, color television, electronic cooking, and a helicopter in the back yard if only it will accept, unchallenged, "sensible business leadership." And indeed there seems to be a considerable amount of evidence to support this point of view. The Christian concept of man, however, balances these calculations of progress ever onward with the warning that incomplete knowl-

edge, self-centeredness, and faulty institutional patterns mean that the future, though it can be better than the present, holds continued conflict, problems, and stupidity.

Finally, the businessman who understands the doctrine of sin will not be so shocked and self-righteous when he perceives the "taint of corruption" in others, because he will know it exists in his own heart as well. He will be less resentful of the checks and balances against his own power, economic and otherwise, in modern society and will accept the need for "countervailing power," competition, or government action to help him keep his own company in line. He will be cautious about attacking the other party in labor negotiations as "selfish" or "hypocritical," because he will be conscious of these same weaknesses in his position. Incidentally, if more controversies with unions were carried out in that way, we might not usher in a new era of brotherly love, but tensions would be lowered and solutions more easily found.

The doctrine of forgiveness

The biblical picture of man as a creature of basic contradictions means that he will inevitably sin and cannot, by his own efforts, keep himself from so doing. Alone, human beings are unable to cure this disease of the spirit. As Alexander Miller states, "The human dilemma . . . calls not for a resolve but for a rescue."

The Christian believes that this rescue is effected by the forgiving love of God as witnessed in the life and death of Jesus Christ. "But God shows his love for us in that while we were yet sinners Christ died for us." The doctrine of forgiveness also suggests that, as God forgives human beings, so should they forgive one another. But not everyone can forgive; the gift can be given only by —

" . . . those who know that they are not good, who feel themselves in need of divine mercy, who live in a dimension deeper and higher than that of moral idealism, feel themselves as well as their fellow man convicted of sin by a holy God and know that the differences between the good man and bad man are insignificant in his sight."

The concept of forgiveness has many applications for the business manager beyond the obvious one of overlooking or forgetting the errors and slights of others which are so much a part of the business day.

It provides a constant reminder that men cannot be expected to make basic changes in their methods and attitudes without help from the outside. It does little good to tell a subordinate, "You simply *must* be more careful about the figures in your reports"; part of the executive's task is to help the man improve, by training, by closer supervision, or even — if the situation seems hopeless and yet the man is too valuable to lose — by moving him over into a job that he can handle.

Faith and hope in divine forgiveness offer an additional insight to businessmen in the throes of decision making. How often managers have to devise solutions to problems with only incomplete and often erroneous data available! How often an administrator is all too conscious of conflicting group interests!

Even with today's advanced analytical tools, uncertainty remains a basic characteristic of business operations. Furthermore, moral dilemmas cannot be fed into an electronic data-processing machine; in many situations all the available alternatives seem to have serious ethical deficiencies which do not yield to a slide rule. For example:

In deciding whether to lay off a portion of a labor force, managers are acutely aware that keeping the men employed may endanger the financial health of the entire organization, jeopardizing the economic interests of customers, suppliers, other employees, stockholders, and the community at large. At the same time, they well appreciate the hardships that will be visited on the men who are let go.

In the presentation of information about a product for advertising purposes, executives may be concerned about statements which are factually or legally correct but are designed to mislead the potential customer and stimulate him to think something which is not true. Company officials may fear, on the other hand, that if such advertising practices are not used, revenues will decline to the point where many individuals depending on the sales success of the company are likely to suffer.

Thus, businessmen contend constantly with problems in which every available proposal is obviously less than perfect. In these circumstances, the concept of a forgiving God is sorely needed. As Miller states:

"And since our grasp of the faith is always unsure and our mastery of the facts always partial and limited; since we can neither assess our motives with confidence nor calculate consequences with certainty, we are cast in the end always on the forbearance and forgiveness of God."

Administrators and other men of decision consequently find the doctrine of forgiveness a peculiar blessing. While reliance on a forbearing Ultimate to pardon faulty human actions easily can serve as a rationalization for shallow, selfish decisions, it does give men the courage to attempt the formation and execution of policies about complex matters. The alternatives to this approach to problem solving are twofold: (1) Businessmen can withdraw from points of decision — which is impossible, after all, for they cannot abdicate altogether from the human race. Or (2) they can cynically ignore their spiritual deficiencies, shortages of information, and conflicting goals, and use their power to make their decisions stick. Neither of these alternatives is a live option for managers imbued with a Christian outlook on life.

Christian vocation

The doctrine of Christian vocation is based on the "call" issued to a

man by a forgiving and merciful God "to repentance and faith and to a life of fellowship and service in the Church." It is a call to rebirth and transformation, assuring mortals that the Ultimate will accept them into His Kingdom and save them from the self-centeredness of mortal perspectives and motivations. "Behold your God will come with vengeance with the recompense of God. He will come and save you. (God) saved us and called us to a holy calling, not in virtue of our works but in virtue of his own purpose and the grace which he gave us in Christ Jesus."

While this summons to salvation may have otherworldly implications, it is clearly a challenge to change in orientation and attitude here and now. "The kingdom of God is not coming with visible display, and so people will not say, 'Look! Here it is,' nor 'There it is,' for the kingdom of God is within you." It is clear, furthermore, that the call is not to any particular occupational position such as sales manager, plumber, or accountant, but rather to a personal revolution which puts God at the center of existence:

"The Bible knows no instance of a man's being called to an earthly profession or trade by God. St. Paul, for example, is called by God to be an apostle, he is not 'called' to be a tent-maker. . . .

"We cannot with propriety speak of God's calling a man to be an engineer or a doctor or a schoolmaster. God calls doctors and engineers and schoolmasters to be prophets, evangelists, pastors and teachers as laymen in His Church. . . ."

The first aspect, then, of a conception of Christian vocation is a sense of reformation of "one's whole heart and mind and soul into a new relationship with God who continually seeks us out."

With rebirth as a saved person, according to the Christian, comes a tremendous sense of gratitude and, consequently, a sense of responsibility to God for this salvation. Miller describes this aspect of the doctrine of Christian vocation as follows:

"The man who acknowledges himself debtor to God is committed to serve him in the midst of the world. He accepts a new *Stand* — a new status of responsibility — in relation to other men. He is not only called into the community of God's debtors, but he is called to serve God in the total community of mankind. . . . He may be at once a church official, citizen, a cobbler, and the father of a family. This matrix of obligation defines the form of his earthly vocation as it derives from his heavenly citizenship, his status as a forgiven sinner."

Thus while the Christian is not called to be a cobbler or a corporation vice president, the free gift of the Kingdom of God prompts gratitude and responsibility, which overflow into his "earthly" work as a citizen, company official, and father. The impact of the call to God's Kingdom is felt thereby in the social, political, and economic relationships in which he lives.

A second meaningful feature of the doctrine of vocation relates to work

as the divine ordinance for man. Before "the fall of man into sin," according to the Genesis story, man was to "fill the earth and subdue it; and . . . have dominion over . . . every living thing that moves upon the earth." Man was put in the Garden of Eden "to till and keep it." As Richardson notes, biblical writers expound "the notion of man's ordinary, everyday, routine labour" as "the normal, fitting and inevitable lot of mankind." Richardson concludes, "The teaching of the Old Testament on the subject of work may be generally summed by saying that it is a necessary and indeed God-appointed function of human life."

The two Reformation thinkers, Luther and Calvin, further emphasize the importance of work, stressing that even mundane labor may be a place for service to God and man. Luther agreed, "a cobbler, a smith, and a farmer, each has the work of his trade, yet they are all alike consecrated priests and bishops." Professor Rasmussen in summarizing the Reformation contribution to the doctrine states that "all work — worthy of doing at all — is a responsible ministry, elevated to an ordination of service to God and to neighbor."

How does this idea of Christian vocation apply to the executive? There are many ways; here are several of them:

The concept of vocation imposes a special set of motivations on business managers. Service to God and consequently service to the many individuals affected by the enterprise is the Christian mainspring of action, rather than accumulations of status, prestige, dollars, or power.

Since one task is as important as another from the Christian viewpoint of vocation, the businessman is obligated to respect the work of factory, mine, and office, as well as his own function. Further, he should make an effort to endow it with dignity and social usefulness.

The social necessity of many executive positions is readily apparent to most observers, for the coordination, management, and planning of enterprise forms an essential part of large-scale industrial operations. But a similar sense of dignity and importance is usually denied to those who work on small parts of a productive process, tabulating figures in a ledger or performing a single act on an assembly line.

The doctrine of vocation implies, then, that the business manager has the responsibility to show individuals the worthwhileness of their labor. And, further, he ought to be actively concerned about upgrading it, making it more interesting, providing the maximum opportunities for personal fulfillment both in the job itself and in the work environment.

It raises disturbing questions about some types of business activity which, perhaps, cannot qualify as work consecrated to God and to fellow man. The element of dignity and social utility of labor may be difficult to uncover in some types of advertising, for instance, which are based on the assumption that human beings are stupid and gullible. Advertising stressing "extraordinary" differences between brands of gasoline or of cigarettes

in the face of laboratory evidence that such differences do not exist hardly comes under the heading of social usefulness. Advertising practices and rapid model obsolescence which accentuate acquisitive and conspicuous consumption tendencies of Americans, likewise, may not qualify as important work, even though such practices may be cloaked in arguments about the "public interest."

Still another implication from this doctrine of Christian vocation strikes one with real force: God cares not whether a man is an executive or a laborer. His primary concern is with what *kind* of man he is, on and off the job. Does he let his business so absorb him that he is no longer a father, a friend, or a citizen? Does he treat people as human beings, or building blocks? Does he brush aside the ordinary standards of courtesy because he is "too busy to think about that kind of thing"? Maybe he can accept the excuse that "my job is so important — everything else will have to be secondary." Maybe even his family and friends will say, "Well, that's just the way he is, and, after all, he is so talented that it's all right." But the doctrine of Christian vocation raises real questions as to whether God uses these same scales.

Conclusion

As stated at the outset, the task of this article is to demonstrate that there can be important connections between Christian concepts and the activities of business enterprise. Christianity, it seems to me, offers a most fruitful frame of reference by which to view the realities of business activities. Executives equipped with such a perspective do many things differently from those not so equipped; a major difference between a Christian and a non-Christian approach, as many writers have noted, is a difference in attitude and depth of understanding in confronting all the perplexities of business affairs.

Businessmen holding this viewpoint would, for example, be less likely to commit the idolatry of worshiping the business enterprise, economic system, or career as the ultimate of existence. Thoroughgoing humility rising out of a realization of one's grievous shortcomings balanced by freedom from anxiety stemming from an awareness of judgment *and forgiveness* by a Being beyond the level of man would also characterize the Christian administrator.

One point should be made in this connection: the Judaeo-Christian outlook is made up of a network of interrelated doctrines. One concept is insufficient without the support of the others. The doctrine of man as the image of God without the concept of God offers an exaggerated understanding of the capabilities of man; and the idea of sin without forgiveness would make business executives either cynics or prime candidates for mental institutions.

This interlocking set of beliefs, though not a formal code of laws, offers the businessman an attitude, a way of looking at the world and its prob-

lems, a set of values which can be far more revolutionary in its effects than any blueprint for an institution or daily calendar of business activities.

If the business manager will rid himself of the notion that the doctrines of the church — any church — offer him nothing but vague ideas about human relationships, and sit down with the theologian to explore the teachings of his faith, he will find vast quantities of material out of which he can construct a map for his business life. If he takes the time and trouble to probe such apparently abstract ideas as the nature of God and man, the doctrines of forgiveness, sin, and creation, he will find them rich in implications and applications.

Working in concert with theologians, and perhaps collegiate schools of business (both cooperatively and separately), he can make ever more clear and more concrete the relevance of a Judaeo-Christian perspective to business administration.

NOTES

NOTES

Session IV

TOPIC: BUSINESS ETHICS II. *One man's view of business ethics contains five principal ideas which were derived from six years of Businessmen's Seminars on Religion and Business. This session considers those five ethics.*

Objectives Of This Session

1. To consider the practicability and applicability of five aspects of Business Ethics.
2. To give each participant an opportunity to work out his thoughts on his own business performance in these areas.
3. To encourage each participant to lay plans for personal change and self-improvement.

Preparation Assignments

Give a three- to five-minute statement on how you think a businessman can demonstrate in his daily work the application of the:

1. Ethic of Competence.
2. Ethic of Justice.
3. Ethic of Truth.
4. Ethic of Forgiveness.
5. Ethic of Love.

Assign one ethic per man, or have two or more men speak on each of the ethics.

Give examples of both good and bad cases.

It is the intent of this session to consider exhaustively whether it is in fact possible for a businessman to observe and demonstrate these ethics in a competitive, acquisitive, materialistic world of high pressure business.

Reading Assignment

ETHICS IN BUSINESS—*Moorhead Wright.*

ETHICS IN BUSINESS*

By MOORHEAD WRIGHT

Until his death on September 3, 1962, Mr. Wright was Operating Manager of General Electric's Management Research and Development Institute. Mr. Wright had been visiting lecturer at the Business and Divinity Schools of Harvard University and lecturer at many trade and civic

*From The Laymen's Movement Review, November-December 1960.

association meetings. He was Chairman of the Laymen's Movement, and had been a leader in more than 20 seminars on Fundamental Values and Business.

There are five aspects of business ethics which seem important to me.

The first of these is the Ethic of Competence. The base from which any man must work is his competence in his job. If he is not at maximum competence in his job, he is immoral. The high-minded things that one thinks about — the development of people, service to community, etc. — must never be subtractive from doing the job for which one is paid. This is essential.

G. K. Chesterton put it well when he said that a good plumber is to be preferred to a shoddy philosopher. Leslie Weatherhead, the great minister from London, at a luncheon for him in New York made a point that has stuck with me. In a little churchyard in England, he said, there is a headstone reading, "Here lies the body of William Watts, who cobbled shoes to the glory of God in this town for forty years." There is a thought here — the importance of competence and good work.

There is an essential morality to competence and an immorality to incompetence. This means that the first requirement is that one must effectively manage his job; that one must make a profit, which is necessary to the survival of the business. So there is morality in reasonable profit because it is part of competence. It is a part of the continuity, survival and progress of the total enterprise for which we are responsible. So it is from the base of competence that we start.

The second idea is the Ethic of Justice — justice to the individual. One of the great practitioners of this subject was Herman Emmett, Manager of the General Electric Erie works for many years, who said, "In all matters of employee relations, decide on the basis of *justice to the individual*. Not of *giving* to the individual." If justice called for the individual to be punished, Emmett punished him. He held firmly to the principle of justice to the individual.

This relates to the idea of *ethical organization*. There is an ethical and an unethical type of organization. At least part of organizing — maybe a major part — is organizing in such a way that there is justice to the individual *built into* the position he occupies. A man's development and motivation and satisfaction are as much due to his *position* as to his *disposition*. So as we proceed with organizing, one focus is the business as a whole; the other is the individual within the organization. We must organize partially for the individual, for justice to him, for maximum motivation of him, maximum development of him. Therefore it is quite possible to have ethical and unethical position design.

Any position designed to exploit a man, to milk him dry, to press him into doing things against his own principles, to dominate him, to hold down his growth, to make him a slave — that is unethical organization.

On the other hand, a position can be designed for the man which gives him the maximum amount of freedom consistent with order, which gives him room in which to grow, which gives him inner satisfaction, which gives him a chance to fulfill himself. Self-fulfillment is probably one of the principal objectives of the individual in the business organization. So ethical organization and justice to the individual are interconnected.

The third ethic is the Ethic of Honesty, or the Ethic of Truth. It is here that we get a rule of conduct approaching as nearly as possible to the Rule of Absolute Honesty. If absolute honesty is generally unattainable, all of us can come much closer to it than we do.

The necessity for compromise with absolute honesty was clarified for me by Charles Noble, dean of the chapel at the University of Syracuse. He gave me the concept of the *core* and the *periphery*. *Every man should have a core which is his own unchanging hard rock base of decision.* But there are things on the periphery which are not of major importance. In a business world it is possibly and probably not greatly sinful for a person to compromise in the peripheral things in order to further the business, and avoid being an oddball. But, says Dean Noble, whenever they approach your core, the things in which you believe, the things beyond which you will not retreat, it is then that you stand, sell your life dearly, and depart.

It seems to me that this is clarifying. Each of us must have this core of solid, courageous, fundamental, basic beliefs, which he will not change and from which he will not retreat. But there are also small, peripheral things which injure few people, if any, and in these things we may be called upon to compromise. You may accuse me of relativistic ethics, and this can be the subject of quite an argument: Can one be a "little bit dishonest" any more than one can be a little bit pregnant?

The fourth is the Ethic of Forgiveness, the doctrine of forgiveness, which I believe is derived from philosophical sources just as much as from religious sources. In this sense the ethic of forgiveness is not primarily the ethic of *pardon* or forgetting things, but is equally the ethic which *permits new beginnings* for an individual.

This looms large, I think, in the business enterprise, especially with respect to the individual. I have seen many instances of what I call "the traveling black eye." A man in his younger days does some screwy things, perhaps gets drunk at a company party and the consequences follow him the rest of his days. The ethic of new beginnings seems to be an important one for managers. No matter what wrong a man does, he deserves a chance for a new beginning.

The fifth ethic is the Ethic of Love. It is wrong, logically, to single this one out and set it apart as one of five. Love is the underlying base for the whole Christian Ethic and is one of the two underlying concepts of the ancient Jewish religion, Love and the Law. So the Judeo-Christian

ethic, which is the prevailing ethic of our culture, is solidly based on the doctrine of "love of neighbor."

Jesus extended this to love of enemy as well. In the Sermon on the Mount, He said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you . . ."

The New Testament — that great, basic "manual" of human relations — says repeatedly, unequivocally and with no exceptions: "Thou shalt love thy neighbor as thyself." There is no qualifying or exempting phrase. Businessmen are nowhere exempted from this requirement.

Nor can we avoid this mandate by asking, "Who is my neighbor?" There is little question but that the men with whom we work daily — one's boss and those who report to us — are our neighbors.

We are therefore faced with a personal problem of great magnitude. We learned at our mother's knee, we read in the Bible, we hear preached every Sunday, the injunction that we must *love* those who work with us. And yet, business is competitive, acquisitive and materialistic. A premium is placed on "getting ahead" which means, baldly, getting ahead of our neighbors. Can we simultaneously love them and try to beat them?

And when we add to this the unequivocal admonition of Christ that we must love our *enemies* — those who hate and hurt us — the problem of believing, feeling and acting with a loving ethic seems impossible.

One of the great tension-producers in our lives as businessmen is the opposition of forces which are constantly (if unconsciously) at work within us. On one side we have the deep belief that we should love those with whom we work. On the other, we have conditions and environments which seem to make such a thing impossible. How are we to reconcile these forces? How can the working businessman *love* those around him?

Difficult though the task may be, we *must* find the answers to those questions.

* * *

A small start toward a solution may lie in a question: What is the *meaning* of the word "love" as it is used in the Bible? What kinds of feelings, attitudes, relationships and actions toward one another are contained in the word "love"?

If we can get an "operational definition" of the word, we can go to work at trying to understand, study and practice what we are commanded to do.

Our entry into the problem is blocked by semantics and by the inadequacy of the English language. English has only one word for *love*, which we use indiscriminately to mean many things. We say, "I love my wife; I love my dog; I love God; I love ice cream; I love money; I love to go to New York." This word — which may well be the most important word in the world — we use to mean a hundred different things.

Greek, on the other hand, has not one, but five words for *love*. (Sanskrit has 40.) Let's take a quick look at the five Greek words and their meanings to see if this will help.

Here are the Greek words for love: *eros*, *philia*, *kariis*, *storgi*, *agape*.

Now let's put brief working definitions on these words in the light of today's usage. They make no pretense of being precise; they are simply intended to point up differences in meaning.

Eros is essentially possessive love. The lover desires to possess the object. It is from this, of course, that we derive our word "erotic," which in our culture is primarily sexual. It is interesting to note that the name "Cupid," symbol of erotic love, is derived from the same root as the word "cupidity," meaning avarice or greed. Let us equate *eros* with erotic love.

Philia is used in our culture to indicate "a prejudice in favor of," or a love of things. Thus an Anglophile is a man prejudiced in favor of the English people; a bibliophile is a book collector. Philanthropy (love of mankind) and philosophy (love of knowledge for its own sake) are other derivatives of this root.

Kariis is probably the root of the word "charity." (Some authorities state that "charity" derives only from the Latin *caritas*.) The problem is further complicated by the fact that some Bibles translate "love" as "charity." These etymological differences are far above our consideration today. For our purposes, let's equate charity with "gifts to the poor," which is probably its most common current usage.

Storgi, least familiar to us because it has no modern derivative, is parental love — love of mother for child. It was especially used in connection with animals, for example, to describe the fierce protective instinct of a lioness for her cub. It is of little significance to us in our considerations.

Agape I left till last because it appears to be the word applicable to the kind of love we are considering. This I believe to be the love of the New Testament — the love Jesus had in His mind when He formulated His two commandments.

This kind of love is non-possessive, non-erotic. It is completely selfless. And, most importantly, it is a kind of love which is *given regardless of the worthiness of the object of the love*.

This, then, is a kind of love which can be *given* — indeed must be given — by one man to another. And, because of the "regardless-of-worthiness" element, it can and must be given to enemies and haters. Lincoln, in his second inaugural address, called for just such "ethics." This is the kind of love that has made Alcoholics Anonymous one of the greatest organizations for good in the world today.

* * *

So far we have really succeeded only in differentiating *agape*; we have not defined it or described it operationally.

The best definition that I have discovered is given by Erich Fromm in his book *The Art of Loving*. He states that love has four major "ingredients" or elements: 1. Concern; 2. Respect; 3. Responsibility; 4. Knowledge.

1. One must feel *concern* for another. This is the first step outside of self. Our natural inclination is to be "taken up with our own concerns," rather than caring how others are making out. When we concern ourselves with the well-being of another individual, pushing self-interest into a secondary position, we have indeed made major progress.

2. We need to *respect* the other individual for what he is — again, regardless of his worthiness. We must not *judge* the other, must not try to decide if he is "good enough" and especially must not try to change him so that he becomes what *we* consider a worthy object. Respect for the other, as he is, is the second element of *agape*.

3. *Responsibility* is the action phase. The word means "ability to respond." One's concern and respect shifts from passive inner thought and feeling to outward response. The dictionary definition is interesting: "To show some effect in return to a force or as a result of a stimulus; to act or behave in response." It involves in a sense, being responsible for him, taking action *in his interest*, as a result of one's *concern* for him.

4. We must have *knowledge* of his needs, his desires, his situation, his beliefs. We must have this knowledge *before* we respond; otherwise we act in accordance with what *we* think is best for *him*, and we may be very wrong, doing more harm than good.

This, oversimplified, is *agape*, the Love of the Bible: Concern, Respect, Responsibility and Knowledge. Now these are highly "respectable" things. These are things we can have and do with respect to our managers, those who report to us, our competitors — in short, our *neighbors* in business. These are things we can have and do toward our enemies — those who would injure us — although this takes enormous self-discipline.

Self-discipline — ability to conquer and control self (which is related to emotional maturity) — is the determining factor in our ability to practice *agape* in our daily lives. Our main problem is to do as well as we *know*. The ancient proverb says, "It's a long step from the knowing to the doing." This, I think, is the problem dealt with in the injunctions that come to us from the wise men of the past: "Know thyself, understand thyself, conquer thyself, deny thyself, discipline thyself."

The problem is stated clearly by James Michener in his book, *The Fires of Spring*:

"For this is the journey that men make: to find themselves. If they fail in this, it doesn't matter much what else they find. Money, position, fame, many loves, revenge are all of little consequence, and when the tickets are collected at the end of the ride they

are tossed into a bin marked failure. But if a man happens to find himself — if he knows what he can be depended upon to do, the limits of his courage, the position from which he will no longer retreat, . . . the extent of his dedication, . . . then he has found a mansion which he can inhabit with dignity all the days of his life."

NOTES

NOTES

Session V

TOPIC: TOWARD GREATER PRODUCTIVITY. *In our culture, work is a basic value. Before the rise of capitalism, the wealth of the world was considered to be fairly constant with a slow increase due to the growth of plants and animals. In modern times we have learned how to deliberately increase total wealth through man's creativity.*

Objectives of this Session:

1. To explore the nature of the creative process.
2. To discover ways to apply creative principles to our working life on our jobs.

Preparation Assignments:

For your assigned problem, state your own views and invite the views of the group for general discussion:

1. In the middle portion of the Teele article is a discussion of communication between people. How can communication as there described be a creative encounter? Give examples from your experience.
2. As parents dealing with children, or as supervisors of others on the job, what are the things we do that most seriously handicap the creative growth of others? Give examples.
3. Evaluate and discuss the soundness of the following logic:
 - a) Growth of individuals and organization is a positive value.
 - b) Growth requires change.
 - c) Changes which contribute to healthy growth are creative in nature.
 - d) Creative changes require the interaction of different and complementary elements.
 - e) Individuals grow through interaction with others different from themselves.
 - f) Unique individualism is essential for creative growth, rather than likeness and conformity.
4. In a specific interaction with another person, how do you balance the need for conformity for the sake of order against the need for individualism for the sake of creative growth?
5. In a business transaction, how is it possible for each to gain more from the transaction than he contributes?

6. From your own experience, cite examples where you grew somehow as a result of interaction with:

- | | |
|-------------------|-------------------|
| a) A teacher. | g) Your customer. |
| b) A student. | h) Your vendor. |
| c) Your child. | i) Your banker. |
| d) Your parent. | j) Your lawyer. |
| e) Your boss. | k) Your friend. |
| f) Your employee. | l) Your minister. |

Assigned Reading

CREATIVE LEADERSHIP, *L. R. Mobley.*

ACTING CREATIVELY IN BUSINESS, *L. R. Mobley.*

CHRISTIAN PRODUCTIVITY, *Stanley F. Teele.*

CREATIVE LEADERSHIP

By L. R. MOBLEY*

Of all the problems confronting Americans today a central one is the problem of leadership in a pluralistic society. We have inherited a culture which places a high value on the individual rather than the state. We proclaim the virtues of freedom, and seek in too few places to avoid the development of excessive authority and power. We profess a faith in the dignity of the individual and decry efforts to make him conform. We have theories of education promoting the development of individual differences rather than programs to mold individuals into a preconceived accepted pattern of traits and behaviors required of a "good" person.

The Soviet Union leadership philosophy differs from ours on most of these values. But their behavior is remarkably consistent with their beliefs. There is enough inconsistency in our behavior compared with our beliefs to suggest an examination. Do we remain consistent with our beliefs when we tend to imitate the behavior of the Soviets? Is our present search for a national purpose really consistent with pluralism? Are we really looking more to the individual or to the Federal Government? Are we enlarging freedom, or are power and control growing in a few places? Do our people strive to express their individualism, or do they actually struggle to conform? There are leaders among us who believe that we are behaving more like a collectivist society and less like the individual society of pluralistic values we profess to be. Some have even asserted a need for a "made in America" philosophy of action and behavior, which is consistent with our professed concern for the dignity of the individual.

This attempt is a start. The ideas to be presented have developed from numerous conversations and group discussions with people who are con-

*Consultant in Executive Development for International Business Machines.

sidered to be leaders of a variety of institutions in America. Unfortunately, most of the ideas have come from business leaders — managers and executives of business organizations. But, in a sense, such leaders influence a high percentage of Americans who find employment in business and industrial institutions. However, leaders of other institutions have considered these ideas. Educators, labor leaders, clergymen, psychologists, government workers and others have participated in contributing to the concepts. There are many areas of disagreement; but, more significantly, there is remarkable agreement to some fundamental propositions. In stating these propositions, the simplest possible terminology has been sought. Special terminology of science, business, religion, or psychology has been avoided, but representatives of all these disciplines may feel comfortable with the words used.

Proposition 1. Growth of individuals and the organizations with which they identify is healthy.

Proposition 2. Change in individuals and organizations is necessary for growth.

Proposition 3. Healthy change in individuals and organizations results from creative acts of individuals.

Proposition 4. Creative acts of individuals result from interactions between individuals who are different from each other.

Proposition 5. Each individual is unique.

These propositions are almost axiomatic. The implications of each however need some exploration and refinement. Since each proposition is logically deduced from the ones preceding it, their synthesis is best developed in the reverse order. The last proposition is the more fundamental requisite for the preceding proposition. Hence, detailed examination will be made in the reverse order.

Each individual is unique

This proposition, above all, must be accepted on faith. If it cannot be accepted, freedom has little meaning. It forms the basis for the belief in a pluralistic society. In religious terms, God is free, and if man is in the "image of God," he too must be free. Self determination was a key issue in the Reformation. Men have fought and died for the ideal of freedom. It is best appreciated by one to whom freedom is denied.

Each person's value system is different from the next person. Values and goals change with attainment. Knowledge, material possessions, prestige, power, position, authority, spiritual awareness, humbleness, and security are valued differently by different persons, and by the same person at different times. Although men may be equal before the law, they are very unequal in the infinite variety of their personal characteristics, talents, values and goals.

The very uniqueness of the individual is what commands mutual respect. It provides the basis for individual dignity. If we cannot accept the uniqueness of every individual and respect his human dignity because of it, the argument ends. If we can, we shall proceed.

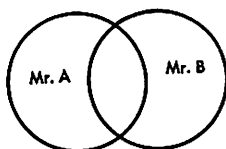
**Creative acts of individuals result from interactions
between individuals who are different from each other**

For centuries the power to create was conceded to lie outside the control of man. Only Providence, through the growth of plants and animals and other acts of nature, could create things new. Men could only divide up things already created among themselves; what one man gained, another lost.

In recent centuries reason and freedom began to work anew so that man began to assist in the creative process as he began to work together with his fellow man. Individual creative genius was rare. Occasionally it found expression in persons such as Leonardo da Vinci or Isaac Newton. But who can say how many people's ideas contributed to the expressions of these few geniuses?

The Industrial Revolution marked the period of confusion between creative production and exploitation. With the development of common law, private contract was sanctioned and protected. If individuals were self determining, they must have the right to enter agreements with their fellow men. Through mutual agreements, private property could be developed. Private organizations grew and multiplied. Self government took form in the political sphere and the democratic concept was under way. Business, political, educational and other institutions gradually took shape through millions of individual and group agreements, and agreements not mutually agreeable were settled in the courts. In short, the institutional structure of our civilization took form through agreements. Changes brought about through force, power and war cannot be ignored, but history has accorded more significance to acts of force than it has to the much more frequent and numerous peaceful agreements.

In its simplest form, the agreement or transaction is the process through which two parties explore, discuss, and agree to what each must give in order that each may gain. Each must consider the interests, talents, resources, and alternatives of the other. This interaction between two people may be illustrated schematically as two overlapping circles:



One circle represents the interests, talents, resources, and ambitions

of Mr. A. The other circle represents a different set of interests, talents, resources and ambitions of Mr. B. The reason either person seeks the help of the other in reaching his own goal is because the other person is different from himself. If they were identical personalities, there would be nothing gained by working with one another. The essential fact is that cooperative action is meaningful only when individuals are different and each can contribute uniquely to the effort.

The creative nature of such an interaction is seen when the agreement is examined from each person's viewpoint. Mr. A. agrees to a proposition when he gets, or has hope of getting, more value for himself than he contributes to the proposition. Likewise, Mr. B. agrees to the transaction when he gets, or has hope of getting, more value for himself than he contributes to the proposition. Values are non-material as well as material. If both parties gain more than they both contribute, the interaction is creative. It is obvious that what is created must be in terms of what the participants want that they do not already have. In effect, a creative interaction illustrates a reality in which $2+2=5$. Neither mathematics nor science can explain or predict the creative act, because, by definition, each discipline is limited to facts and measure. The creative interaction is oriented to the future where facts are only hopes. Creative interactions result from personality characteristics the measurement of which extend to infinity. If this were not true, all individuals would not be unique.

The fact of individual uniqueness makes possible mutual arrangements that are unique events. Such experiences create new values for each participating individual.

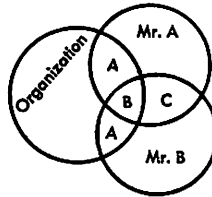
Healthy change in individuals and organization results from creative acts of individuals

If a person acquires new values — material or non-material — as a result of his interaction with others, he enjoys the experience and tends to want to repeat it. When he discovers others who profit from the mutual exchange of properties, ideas, or services, he tends to form permanent associations with them because of their mutual interests. Informal associations lead to formal institutions with their own objectives, goals, and policies. Every member of the organization has, or should have, personal interests and goals which mutually support, or at least help contribute to, those of the organization.

If there is mutual interest, then individual transactions with parties outside the organization as well as interactions with other members of the organization tend to be creative. Each individual can move closer to his individual goal and at the same time the organizational goal is a step closer.

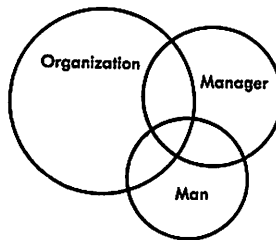
Schematically, the organizational interests, and goals may be repre-

sented by a large circle, and the interests and goals of two members interacting creatively may be represented by two smaller circles:



If both members have some mutually supporting interest with the organization (essential for membership), the overlapping areas "A" represent their respective contribution and gain. When they work together for the organization (overlapping area "B") there is a three-way benefit. Overlapping area "C" represents creative benefits to Mr. A and Mr. B, but not directly or immediately beneficial to the organization.

The challenge of organizational leadership is to keep these creative interactions in balance so that the organization grows as well as each member. If Mr. A sees himself and is seen by other leaders in the organization to have a closer identity of interests and goals with the organization than Mr. B does, Mr. A is likely to become Mr. B's manager or supervisor. The schematic representation may appear thus:



The circle representing the Manager is shown larger than that representing the subordinate man to reflect the manager's larger responsibility and authority. But his responsibility and authority must be continually earned. His responsibility to the organization must be demonstrated through acts which help the organization accomplish its goals. At the same time his responsibility for subordinates can be demonstrated only in terms of the subordinate's confidence and acceptance of his leadership. A leader does not exist unless there are followers. Followers exist only when they actually have faith, respect and confidence in their leaders.

The leader earns such confidence by interacting creatively with his subordinates. He continually explores the mutuality of interests of the

subordinate, the organization, and himself. If the man can see no mutual interest with the organization, he should join another organization. If he sees no mutual interest with the manager, he should transfer to another manager.

The manager earns respect of the man by faithfully and responsibly representing the interests of the organization. He earns confidence of the man by constantly knowing the interests of the man, i.e., by listening to him. The balance to be struck between responsibility and confidence cannot be planned; it can only be discovered in the unique event when the manager and man interact. If both the manager and man grow and the company benefits, the balance is right.

Leadership is the fine art of discovering, as the leader works with others, arrangements which will prove satisfying to his followers and helpful to the organization as well as satisfying to himself. The more he and his men are different from each other, the more opportunities he can find for mutual help, and, therefore, more creative interactions may be.

Change in individuals and organizations is necessary for growth

Growth means change, but change may not mean growth. Healthy change results from creative acts of individuals. For acts to be creative, they must be mutually acceptable to all parties to the act. This means that each interaction must contribute to the self-determined goals of each person in the interaction. This does not exclude interactions manifesting persuasion, direction, command, selling, teaching or leading. Persons do, in fact, get persuaded. They do obey a direction or command. Persons do buy after being sold. They do learn by being taught. Persons do actually follow leaders. These are creative acts because of agreement.

Occasions may be cited where this is apparently not the case. For example, a subordinate obeys an order of his superior. He may not want to obey or may not agree with the order, but he obeys. He may obey because he has agreed to certain conditions of membership in the organization, the continuation of membership being to his interest. Or he may accept an order because he respects his leader even though he does not understand the immediate situation. If too many orders are not meaningful to him, he loses respect for his leader, and the leader loses a follower. If he loses too many followers, he is no longer a leader. If he wishes to remain a leader he must, in his own interest as a leader, see that most of his orders are understood and respected. He must build up his assets of respect and confidence by listening more than telling, by teaching more than commanding, by acting responsibly more than arbitrarily.

Just as a person can draw money out of the bank only when he has deposited enough money in the bank, so a leader can resort to telling, commanding or arbitrary action in emergencies only when he has accumulated enough assets of respect, confidence and faith from which he

may draw. Creative interactions are the opportunities continually available to build up such assets.

The leader must continually strive to identify the areas of mutual interest to himself, the organization, and his subordinates. Interactions which clearly show what each must give in order that each may gain lead to agreements which are creative. Only in this way can organizations, leaders, and subordinates grow.

The leader encounters many situations in which creative interaction is extremely difficult because of great differences between himself and the other party. The general has great difficulty interacting creatively with the private. The scientist finds little in common with the poet. The manufacturing man sees little in common with the salesman. Communication is increasingly difficult when differences grow greater.

Practical solutions are frequently found by the use of intermediary parties who may bridge the gap. The captain and colonel may bridge the gap between the general and the private. The General Manager may bridge the gap between manufacturing and sales. The scientist may need several bridges — the mathematician, the engineer, the philosopher, before he reaches understanding with the poet.

The leadership of the teacher is a good example of the problem of building "communication bridges" with the student in order to have creative interactions. The teacher's great knowledge and experience, or his age and authority, may be quite different from those of his student. If the teacher is interested in growth of the student the teacher must be a leader and, therefore, must continually earn the respect and confidence of the student. He must responsibly represent the teaching goals of his institution. He must also be responsible for his students' growth — to a certain extent. But the student must be responsible for his own growth — to a certain extent. The extent of each depends upon the particular teacher, with a particular student, in a particular situation. The balance between teacher responsibility and student responsibility is struck in the unique teaching situation. Young students want and need more authority from the teacher than more mature students. In fact one major goal of education is gradually to lessen the student's dependence upon the teacher, and one sign of maturity is independence.

The oft-repeated slogan, "If the student hasn't learned, the teacher hasn't taught," does a disservice to adult education by suggesting that the teacher has sole responsibility for learning. More mature students at least will share the responsibility or assume most of the responsibility for their own growth.

Establishing growth or learning objectives is always difficult if not impossible because it is a predicting, measuring concept requiring predetermined criteria. Actual growth and learning is a creative phenomenon which cannot be predicted or predetermined. Certain knowledge compon-

ents of growth may be predicted and its recall measured after a specified time span, but the psychological components of growth, such as independence, respect, responsibility and confidence, develop from creative interactions.

Still more difficult is the evaluation of effectiveness of the learning process mainly because the psychological dimensions of growth cannot be unilaterally set as a goal. Real change in behavior and attitude is a function of interrelationship, cannot be measured "objectively," and changes with every interaction. We cannot apply scientific concepts to many aspects of a creative phenomenon.

If we wish to maximize change and growth of individuals, every unique interaction must be creative. This means that the teacher must continually balance his own responsibility against the confidence of the student. There is some evidence of suggesting that the teacher whose maturity is closer to that of his students may be more creative for both, than the teacher who is greatly different from the student.

If we wish to maximize change and growth of organizations, controls must be balanced against mistakes. Too much authority and control stifle creativity. Too many mistakes are costly to the organization. The balance that provides the necessary growth for the organization and its members is struck where the cost of mistakes about equals the cost of controls. Creative interactions lead to the gradual reduction of both controls and mistakes.

Freedom and authority are never balanced in the abstract; the balance must be made by a particular person interacting with another particular person in each situation which is unique. The responsibility for decision making is thus placed with the expert — the one closest to the unique situation.

Growth of individuals and the organization with which they identify is healthy

We shall not argue whether growth makes health or health makes growth. In a world of rapid change, growth is essential to remain relevant to the environment. It is healthy to stay relevant to the environment. Persons who are no longer relevant to the organization either leave, are discharged, or are tolerated or ignored. Organizations no longer relevant to the society are abolished, modified, or are tolerated or ignored.

The individual who grows is continually becoming a different person. His tastes, interests, talents and personality change with time. The organization that grows must continually become a different organization, and if it does not do so, it will no longer exist.

In our society, organizations which do not serve the interests of society and its members sooner or later die. Individuals who do not continue to serve their own interests, the interests of the organizations with which they identify, and the interests of fellow men also die psychologically. This may

also mean physical death as well. To live is to grow. To grow is to interact creatively with fellow men. This requires a mutual sharing of knowledge, a mutual balancing of responsibility and confidence and, most important, a mutual respect for the dignity and uniqueness of every individual. The opportunity is found within every unique interaction which is the opportunity for a creative act.

CHRISTIAN PRODUCTIVITY

BY STANLEY F. TEELE

Dean, Harvard Business School

One of the features of American life which is genuinely and widely admired, indeed envied, by our friends overseas is the productivity of our workers. The value of the annual output of each American worker is decidedly larger than in any other industrialized or semi-industrialized country in the world. This difference has aroused intense interest, particularly in Western Europe, and a great effort has been made to learn the reasons for this key fact and to determine steps to be taken to raise productivity in Europe.

One of the most active surviving relics of the regrettably short lived impulse toward European unity which stemmed from the Marshall Plan is the European Productivity Agency. Within each of the 17 member countries there are national productivity organizations, but the over-all European Agency has been most active in sending dozens and dozens of teams to study industry in this country in a search for the elusive key to our great productivity. Many teams have included the Harvard Business School on their flying schedules, and I have read the reports of many more. Almost without exception, it seems to me, these visitors have concentrated on the superficial, on the surface causes for our high productivity, and missed the fundamentals. They have looked closely at factory methods, but they have missed the courage which has permitted the very heavy investment in machinery per worker. They have concentrated on gimmicks and gadgets, but they have missed the spirit which, however imperfect we may at times think it to be, provides widespread opportunity, dignity in nearly any kind of useful work, and a degree of participation far greater than is known elsewhere. In other words, our industrial productivity stems from deep seated matters of the spirit, our mental, emotional, and indeed our spiritual attitudes, rather than from any surface, technical or operating tricks.

Now may I ask you to focus with me on what I shall call Christian productivity. Please keep these observations in regard to industrial productivity in the back of your minds and bear with me in a complete shift in my line of thought. During World War II, I spent several years working as a general handy man for Mr. Donald M. Nelson, Chairman of the War Productions Board. Working very closely with me was an older

and extremely thoughtful colleague. We had many hours of discussion together, particularly about the executives we observed and worked with.

On one occasion he made a remark which, as no doubt he intended, was sufficiently dramatic so that I've struggled with it ever since. He said, "Stan, the plain fact is that the reason so many men are so inefficient, so unproductive, is that most men hate their jobs." I've worried about that statement ever since — ". . . most men hate their jobs." Is it true? To the extent that it is true, why?

As the years have passed, some clues have appeared. I don't know whether *most* men hate their jobs, but I do know that *many* men do. And I think I know why. Life's over-all purpose is productivity, productivity in the sense of making the highest contribution of ourselves to society through the fullest utilization of our resources and powers, as Elizabeth and Francis Jennings put it recently. On the rare occasions when I have really felt — "There, for that brief period I was performing to the limit of my capacity" — the sense of well being, of being in tune with the universe, is hard to describe, but has been unmistakable.

Most of us comprehend to some degree that our productivity in this sense is low — that we are far from the highest contribution of ourselves to society through the fullest utilization of our resources and powers. It is this widespread realization, frequently perhaps a dim and imperfect realization, of how far one falls short of one's potential, of how low one's productivity really is measured by the test of capacity to contribute to society, that accounts for much, perhaps most, of the dissatisfaction which can often justify the description of hating one's job.

When we seek reasons for this low rate of performance most of us are like so many of the teams of the European Productivity Agency studying American industrial productivity. We look at the surface explanations; we seek for the gimmicks and we seek for the gadgets; and we miss the essentials, the fundamentals, the foundation, and the foundation for productivity of this deeper sort, for Christian productivity, is the belief in God the Father Almighty. With the deep inner serenity which comes from the conviction that one is not alone, that there is purpose in the universe, and that one has a part in that purpose, one can then undertake the work, the effort, which results in Christian productivity.

A number of years ago I wrote that the great contribution of much of the flowering research in the social sciences, in the studies of man and his behavior, was a restatement in modern terms of the Great Truths of Jesus. Such restatements in modern terms are badly needed and each helps us all to get our bearings. But restatements of ancient truths in new words are not the whole story. Christ said, "If you follow my word, then you are my disciples indeed, and you shall know the Truth and the Truth shall make you free." The deeper meaning of His message is that with a profound acceptance of His basic word, a deep belief in God the Father Almighty, mankind can find the Truth. And this is the center and heart of my remarks

this morning. The prime essential for personal productivity, for Christian productivity, is the belief in God the Father Almighty. With the acceptance of this word, we can go forward painfully but serenely in the struggle to know the truth.

Although I am not a member, I have been interested in the work of the Laymen's Movement for a Christian World. For their stress on the value of prayer, on the importance of love, on the overwhelming need for faith in God in building the place of religion in modern everyday life, I have the utmost respect. All these we need, we must have. But Jesus taught repeatedly that there are no easy answers, that the path is narrow and hard to travel. And so I believe strenuous efforts need to be made to understand man and his behavior better. We need to begin to match the millions and billions spent on research in the physical sciences by money and effort of our top minds to understand ourselves better. Let me illustrate. From two quite different sources comes the same conclusion with respect to communication between people. Carl R. Rogers is a leading psychotherapist. Fritz J. Roethlisberger of the Harvard Business School Faculty is a prominent student of human relations in industry. Not long ago they joined forces in an article in the *Harvard Business Review* to set forth conclusions about communication between people. May I quote a few paragraphs:

"I should like to propose, as a hypothesis for consideration, that the major barrier to mutual inter-personal communication is our very natural tendency to judge, to evaluate, to approve (or disapprove) the statement of the other person or the other group. Let me illustrate my meaning with some very simple examples. Suppose someone, commenting on this discussion, makes the statement, 'I don't like what that man said.' What will you respond? Almost invariably your reply will be either approval or disapproval of the attitude expressed. Either you respond, 'I didn't either; I thought it was terrible,' or else you tend to reply, 'Oh, I thought it was really good.' In other words, your primary reaction is to evaluate it from *your* point of view, your own frame of reference.

"Or take another example. Suppose I say with some feeling, 'I think the Republicans are behaving in ways that show a lot of good sound sense these days.' What is the response that arises in your mind? The overwhelming likelihood is that it will be evaluative. In other words, you will find yourself agreeing, or disagreeing, or making some judgment about me such as 'He must be a conservative,' or 'He seems solid in this thinking.' Or let us take an illustration from the international scene. Russia says vehemently, 'The treaty with Japan is a war plot on the part of the United States.' We rise as one person to say, 'That's a lie!'

"This last illustration brings in another element connected with my hypothesis. Although the tendency to make evaluations is common in almost all interchange of language, it is very much heightened in those situations where feelings and emotions are deeply involved. So the stronger our feelings, the more likely it is that there will be no mutual element in the communication. There will be just two ideas, two feelings, two judgments, missing each other in psychological space.

"I am sure you recognize this from your own experience. When you have not been emotionally involved yourself and have listened to a heated discussion, you often go away thinking, 'Well, they actually weren't talking about the same thing.' And they were not. Each was making a judgment, an evaluation, from his own frame of reference. There was really nothing which could be called communication in any genuine sense. . . .

"Is there any way of solving this problem of avoiding this barrier? I feel that we are making exciting progress toward this goal, and I should like to present it as simply as I can. Real communication occurs, and this evaluative tendency is avoided, when we listen with understanding. What does that mean? It means to see the expressed idea and attitude from the other person's point of view, to sense how it feels to him, to achieve his frame of reference in regard to the thing he is talking about.

"Stated so briefly, this may sound absurdly simple, but it is not. It is an approach which we have found extremely potent in the field of psychotherapy. It is the most effective agent we know for altering the basic personality structure of an individual and for improving his relationships and his communications with others. . . .

"Some of you may be feeling that you listen well to people and yet you have never seen such results. The chances are great indeed that your listening has not been of the type I have described. Fortunately, I can suggest a little laboratory experiment which you can try to test the quality of your understanding. The next time you get into an argument with your wife, or your friend, or with a small group of friends, just stop the discussion for a moment and, for an experiment, institute this rule: 'Each person can speak up for himself only *after* he had first restated the ideas and feelings of the previous speaker accurately and to that speaker's satisfaction.'

"You see what this would mean. It would simply mean that before presenting your own point of view, it would be necessary for you to achieve the other speaker's frame of reference — to understand his thoughts and feelings so well that you could sum-

marize them for him. Sounds simple, doesn't it? But if you try it, you will discover that it is one of the most difficult things you have ever tried to do. However, once you have been able to see the other's point of view, your own comments will have to be drastically revised. You will also find the emotion going out of the discussion, the differences being reduced, and those differences which remain being of a rational and understandable sort."

I have quoted this article at some length for two reasons. First, my own experience tells me that here is something of tremendous importance, and I wished to call it to your attention. With all seriousness I urge that you try, and then practice the experiment suggested. Secondly, it is a splendid example of the product of research of the type we need so much to provide the Truth that will set us free. I therefore believe that the effort to help men to develop the sense of ultimate values so essential for high Christian productivity is a wholly appropriate, indeed an essential, activity of the Harvard Business School. Not long ago I tried to put my thinking in regard to the role of a graduate school of business administration into words something in this way.

Business education, in the western world at least, is set in a society which is engaged in three quests. All the intellectual activity of our best minds is focused on these three, driven onward by the constant shattering of certainties which once dominated our lives and thought.

In the first place, we are concerned with the control and utilization of our physical universe. This is not, of course, a new phenomenon. Men have wrested for centuries with the mysteries of the world in which we live. But today's technology — typified by our concentration on the possibility of power sources with a capacity almost beyond our imaginings — operates on a new timetable. It is characterized — as former President Conant of Harvard so sagely pointed out a number of years ago — by an accelerating rate of change. In this respect, the contrast with the generations that have gone before is very great. For countless millenia the basic assumption was that each generation would live as the preceding generation had. We in contrast can now be sure that the material conditions of life for our sons will be notably different from those which we enjoy; and for their sons, in turn, the changes will be even more dramatic. It is hard to appreciate that this kind of acceleration is now taking place all over the globe; that nowhere will conditions tomorrow be the same as they are today. You notice that I do not specify that they will be better; if we stumble into another world war, they may be far worse. But whatever happens, they will surely be different.

This change is the source of what seems to me to be the second quest in which we are engaged. We are trying to find ways to develop human beings who are physically and mentally capable of adjusting to the extent and rapidity of these alterations in the material conditions of our lives.

Our material progress has outstripped our capacity to define and to achieve the good life. We have not yet shown ourselves able to comprehend and adapt to the accelerating rate of change which our minds have set in motion.

This then clearly brings me to the third of our major quests: the search for ultimate values appropriate and satisfying to the human soul. By ultimate values I mean a man's concepts of the relationship of the individual to others, to the universe, and to God.

There have been long periods in human history when this search has not been dominant. But our generations, influenced by a century of scientific inquiry and confronted by a world swept by cruelty and hatred, have found their vision dimmed indeed. In the same period, in much of the western world at least, many men have climbed enough above the level of subsistence to have mental and emotional energy available to concern themselves with this search instead of merely accepting blindly the beliefs presented to them. Thus, because both need and opportunity have coincided, this search has acquired the intensity of which we are all so much aware.

Of these three quests there has been no doubt at any time that schools of business should be concerned with the first: the control of the physical universe. In many institutions, and I am proud to number the Harvard Business School among them, the search for ways by which people can be helped to adjust to technological change has long been considered an appropriate concern. But about the third quest — the search for ultimate values — we have not been as clear.

The question, then is "Does a school of business administration, devoted to the task of preparing men and women to be the managers of our economy, have the responsibility of helping its students in their search for ultimate values?" My answer to this query is a firm "Yes." I believe that we do have that responsibility. I believe that we should encourage men to engage in that necessary, disturbing, even painful task. More than that, I believe we should provide an opportunity for men to consider alternative values in an orderly planned fashion, to reason and feel about them, and to test them, with the hope and assumption that they will reach some tentative conclusions.

Why is this any of our concern? Why should we not leave this to the liberal arts colleges, to the church, to a man's own reading and study? It is because business is intertwined with our whole society. It cannot be isolated or considered alone. It is not meaningful or explicable apart from the social, political and cultural framework within which it operates. The search for the ultimate values in our day must include the search for those values in the business community — and vice versa. Furthermore, a man's personal philosophy, his way of looking at the world and the men and women around him determine his success as a manager of things and

people more than any other single factor. His basic attitudes are far more significant than the techniques he uses. As we have learned more and more about a business organization as a social unit, we have become increasingly certain that the executive's skill with people — or the lack of it — is the determining element in his long-range success or failure. As we look ahead, we have reason to believe that this will be increasingly true. In short, the time may come when an evil man or one who has no clear sense of values simply cannot be an effective administrator.

Let me assure you that taking on this additional responsibility is no simple matter for schools of business. We are already overburdened with our traditional tasks; we too are caught up in the technological and human changes of which I spoke earlier.

But, as I have tried to indicate, I think we have little choice in the matter. We must make the attempt, and I am encouraged by our experience at Harvard to think that we can make some contributions. We can provide a climate which encourages our students to attack this series of core-problems; we can pose business situations which, in effect, force them to return to essentials; we can recruit for our Faculty, staff and student body men who are themselves engaged in this continuing search; we can develop research projects which deal with these aspects of American business; and we can make sure that clergymen, psychiatrists, counsellors — men whose training and professional orientation are in this area — are available in our academic community.

As a matter of fact, there is some evidence to support the claim that we are already engaged in the task; that what we need is not so much an entirely new undertaking, as a fresh emphasis and a clearer understanding of our responsibilities in this direction. I know from what our students and Faculty do and say, as individuals, that they are personally concerned with this problem. Further, we have built into five of our six programs of instruction a course entitled "Business Responsibilities in the American Society." A few Faculty members teaching in that course may be shocked, but others surely will not be, if I characterize it as evidence of our interest in the search for ultimate values. In plain and simple fact, many men have either had their search furthered or have been started on the path by the discussions in that course. And further, indeed, not infrequently problems in other courses have had the same result.

Finally, our research program, in its human studies, has inevitably been brushing with ultimate values.

In conclusion, let me present for your consideration a few propositions which seem to me should govern our thoughts and our actions as we move into this highly important, highly complex, highly controversial and highly personal area.

In the first place, I do not think we have the right to hand down any set of values — any "School solution" to the questions which revolve around

the meaning and purpose of life. For any individual we might be wholly wrong, and we certainly would be partly wrong. Furthermore, a value structure represents a personal philosophy of life, which must be custom built for each individual. Finally, like the process of education itself, the achievement of a personal philosophy can only be accomplished by each man for himself. Nobody else can do it for him; he has to work it out on his own.

Secondly, I am convinced that a vague goodwill is not a satisfactory substitute for a personal philosophy that is the result of a hard, hammering, testing and tempering process. Men need to have their values explicit — they need to be able to say, "I believe" and then to put into words what it is they do believe. To me the great value of the course which I mentioned — Business Responsibilities in the American Society — is that no one can get by with such platitudes as "Business should behave in the public interest." Rather, students discuss hard, real problems where it takes the closest kind of thought to determine what is in the public interest, and not infrequently only a man's own ultimate values provide the touchstone to resolve the problem.

In the third place, I shall remember that God provides an infinity of opportunities. An old adage tells us that opportunity knocks but once, but our Christian faith encourages us that if we knock, "it shall be opened unto us." If we take the initiative, if we do the knocking instead of waiting for opportunity to do so, there is no limit to the frequency with which we can contribute to men's search for ultimate values.

Finally, I shall hold firmly in mind that the Kingdom of God comes a little bit at a time. The effort to encourage men to search for their own ultimate values as a basis for developing their Christian productivity will have no dramatic rewards, and no sure formula to guide our efforts will be quickly visible. At best, one small step will follow another. But we can help bring the Kingdom of God a little bit at a time.

ACTING CREATIVELY IN BUSINESS

By LOUIS R. MOBLEY

This article represents the development of a thesis presented by Louis R. Mobley, Consultant in Executive Development for International Business Machines, at a seminar at Southern Pines, North Carolina, May 8-10, 1959. This was the fifth in a series of national seminars conducted by The Laymen's Movement for a Christian World.

This is not an attempt to make a religion of business.

It is an attempt to seek out how businessmen think, decide and act. Whether we know it or not, our business system — our kind of capitalism — has a religious background, as well as a scientific background.

The fundamental process of business — the private contract — is founded on attitudes and emotions, as well as on reason and knowledge. Science and logic contribute to how we think and what we know. Religious teachings and psychology influence how we feel and react.

In our system the "private contract" covers every business association, negotiation and transaction or, speaking broadly, any interaction. What are the spiritual elements that consciously or unconsciously make for "creative interactions," the essence of good business?

They are simple attributes — respect, trust, faith, confidence and individual responsibility. They can be "good business." They can also be "good religion." There need be no fundamental conflict at all.

The universal truth is that man's progress in spirit and in material things depends on the way man works with his fellow man.

In any discussion of religion and business, the word "religion" may be misinterpreted. Many consider religion a strictly personal matter, concerned with questions like salvation, sin, forgiveness, eternal life and relationships to God and the universe. Others say religion is chiefly about behavior, ethics, human relations and the living and growing process.

It is, no doubt, both. But this article probes the human behavior and ethical aspects of religion. Its more personal concerns are not considered here.

One of the great difficulties in exploring the relationship of the worlds of business and religion is that each speaks in different words — almost in different languages. The ideas here are addressed to the businessman and the language is his.

What is the relationship between the mind and the heart? Hardly any subject has inspired more study and controversy in the history of western civilization than the conflict between reason and faith. Yet, how may this conflict be viewed — and possibly resolved — within the framework of modern American business enterprise? The question is central to many policy decisions faced by today's business executive.

Greek, Hebrew and Christian

Historically, the conflict stems from the Greek philosophy of "reason," on the one hand, and the Hebrew "faith" in divine revelation and moral law, on the other. Then came Paul and the Evangelists who, following the teachings and example of Jesus, introduced a new dimension in moral behavior — love — an influence powerful enough to create a new religion. Its central concepts were expressed in the two great commandments: to love God and to love your fellow man — even your enemy. Christians hold to faith in God as savior of man — no matter how unworthy man may be. The Evangelists emphasized this love of God *for* man and turned to the Greek word *Agape* to describe it.

Another Greek word for love was *Eros*. The motif behind this concept

of love was egocentric. The individual should become worthy of God's love by becoming more like God. He did this by seeking "worthy" objects and performing "worthy" deeds toward his fellow man. But the Eros motif was strongly in the direction of self love. It was possessive. It was love *for* God and *for* fellow man for the sake of the lover.

Acceptance, regardless of merit, of oneself and one's fellow man was the motif of Agape. The Eros motif was one of *striving toward* a perfection.

Unfortunately, Christian teachings suffered through interchanging these two Greek words and some of the original meanings were lost.

The Apologists sought to reconcile the traditional Greek and Hebrew schools with each other and with the new concepts of Christianity. They did a masterful job. The Apologists generated ideas that have lasted through the centuries. St. Augustine, the last and perhaps the greatest of the Apologists, comprised the ideas of *Eros* with those of *Agape*, although he failed to merge them. From his teachings came a new Latin word for love — *Caritas* — in which the two great love commandments were interpreted as commandments about how to think and act *toward* God and *toward* man. This tradition taught one to express his love for God by acting lovingly toward his fellow man. The Eros motif was the stronger.

This thinking and later refining and interpreting by the Scholastics provided the tenets of the Catholic Church. But *Eros* and *Caritas* held sway over *Agape*: man must become worthy of God's love. This was the backbone of Catholicism. Man must climb up a complex hierarchy to become more like God and, therefore, more worthy. Life of the spirit, it was held, was more worthy than life of the world. St. Thomas Aquinas, the great Scholastic, extended this Christian morality into economic and legal worlds, providing the early basis for many of our social concepts and practices.

Luther and Calvin, the central figures in the Protestant Reformation, challenged the *Eros* influence in Catholicism. They stressed *Agape*. The hierarchy and methods of "becoming worthy" were replaced by a simple personal relation of man and God and by the worthiness of "worldly endeavors." This emphasis on self-determination coincided with the Renaissance and its respect for reason and science. So conditions ripened for primitive capitalism.

Here is how capitalism grew.

Essentially rational, it thrived on the democratic and equalitarian doctrines nurtured by Catholic humanism. Protestantism, which spread knowledge through education, eventually led to today's free markets and a mobile, literate labor force, at least in this and a few other western countries.

Clerical control over property faded with the Protestant separation of church and state. This gave the state an opportunity to create conditions favorable to capitalism.

Gradually, society became founded on contract and private property,

rather than status. Individualism promoted a supply of entrepreneurs. The Puritan virtues of thrift, sobriety, promptness and industry promoted the supply of good employees. Fewer religious holidays and festivals gave more time for work. Since salvation came by faith (a necessity of the Agape motif), rather than through religious works, more time was available to make money. Calvin, as if to seal the bargain, had given theological sanction to the payment of interest.

When the clergy came to depend on voluntary giving, it found it must answer to the interests and desires of the contributing members. The religious services of the church necessarily adapted to the changing needs of society.

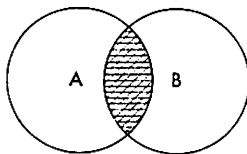
With the separation of church from state, there was implied separation of church and business. Rousseau sanctioned the creation and use of goods. "Man is an enjoying, producing and consuming animal," he said. Darwin supported this concept with his natural philosophy of "survival of the fittest." Capitalism won over scientists as well as governments.

From all these developments, two central concepts of capitalism may be distilled. First, respect for private property has provided the *structure* of capitalism. Second, respect for private contract has provided a *process* for capitalism. The state protected these "natural rights." And through the years the courts have defined a full and generally accepted meaning of property rights and contractual relations, as regards duty and freedom, rights and privileges or liability and immunity.

What do these concepts mean to us today? In particular, how is the process of capitalistic business enterprise exercised through private contract? In this approach to answering this question, the principles of private contract are taken to include any freely-chosen arrangement or interaction between free persons or parties.

Creative transactions

In its simplest form a contract, negotiation or transaction results when two people (or parties) freely come to an agreement which defines what each must give in order that each may gain. The transaction may be symbolized by two overlapping circles:



Creative Transaction

Circle A represents the area of interest and alternative choices of one party. Circle B represents the different interests and alternatives of a second party. If by some arrangement both A and B discover an area of

mutual interest, the consummation of which *both* A and B will realize more value, then they each contribute — and this is the only rational basis for either to agree to the arrangement — and the transaction is creative. That is, the whole is greater than the sum of its parts. Both A and B gain something as a result of the transaction.

Any values — whether in the form of property and claims or of intangibles such as happiness, satisfaction or growth — accrue from such transactions. Indeed, the balance sheet of a modern corporation is the sum-total, tangible resultant of thousands of transactions. The creative aspect of individual transactions is the only source of profit to either party. These profits may be tangible or intangible, it is true. For creative transactions yield tangible material profits to each party, as well as intangible satisfactions in terms of good will, growth and stimulation.

Transactions are most creative when each party has fully prepared for negotiation. This means preparation on six points:

- | | |
|--------------------------|-----------------------------|
| 1. <i>What I give.</i> | 4. <i>What he gets.</i> |
| 2. <i>What he gives.</i> | 5. <i>My alternatives.</i> |
| 3. <i>What I get.</i> | 6. <i>His alternatives.</i> |

These six considerations given by each party in preparation for the transaction represent the knowledge brought to the negotiation. But most essential to a creative transaction is the attitude of respect, faith and trust — a growing feeling of confidence and assumption of responsibility. These are the ingredients of a successful, creative transaction. This is considered to be good business.

Erich Fromm has used similar words to describe healthy relations between people:

Mutual Respect.
Mutual Concern.
Mutual Responsibility.
Mutual Knowledge.

This is Fromm's definition of Love. Some have asserted that this is the translation into modern terminology of the Greek word *Agape*.

These concepts lie at the heart of the basic unit of behavior in business — the transaction. This creative process embraces both the heart and the mind.

During the last two hundred years — the era of "enlightenment" — science has developed almost to the status of a religion. Man's reason became its god. From Galileo's empirical measurements and tools of mathematics to the formal theories of logic developed by Russell and Whitehead, science has limitless appeal. It won over a growing number of "enlightened" adherents — including the businessman.

The scientist puts great faith in the rules of logic and the tools of mathematics. Likewise, the businessman puts great faith in his ability to measure the health of a business by observing relationships between the numbers on a financial statement. Moreover, he draws upon the services

of science in developing new products or building new plants. He even assesses the pros and cons of an entire economy controlled through number analysis. He places no limit on technical feasibility.

The question of value

But what does the businessman do when he must make a really big decision? Assume that all the numbers and all the technology he can muster are at hand. But even they do not point to the *right* decision, for he also faces the question of value. Not just value to him, the decision maker, but value to customers, to stockholders, to vendors and to employees. And values are fraught with hope, faith, trust, security and risks. These do not lend themselves easily to number analysis. They transcend science; they are beyond the limits of reason alone; they are even irrational. They lie in the realm of the heart and the emotions.

The business executive making a policy decision must consider people: their aspirations for growth and change; the power of striving, of realizing, of becoming. Within the framework of the new policy every transaction that takes place must be creative if it is to contribute to the growth and expectations of both parties in the transaction. Both must gain as well as give. The health and survival of his company depend on it. For only through the mutuality of both interests can the transaction be truly creative.

What kind of "transactions"?

Transactions with customers, vendors, stockholders and other interests outside the company are often understood and regulated by law and custom. The price bargain and the actions of the market are well known. Less well known or understood are the "transactions" which take place between people within the business. The "commodity theory of labor" does not help understanding; indeed, it has been a disservice to understanding the wage bargain. If each transaction is to further the health of the company and at the same time further the health of the individual within the company, then these mutual relations must also be creative.

Much has been written suggesting a fundamental conflict between the individual and the organization. This is not necessarily an "either-or" proposition. It can be a "both-and" relation.

We clearly recognize in the price bargain an event where both parties usually gain. But both parties also give. Similarly, the relations between employees — manager and man, manager and staff specialists, executive and manager — may be mutually creative so that the individual gains as well as the organization. But both must also give. Specific experiences of employees from day to day may not usually involve money considerations; they do involve values — generally the more intangible ones like hope, status, achievement, security and growth. They are very real and very significant.

These organizational interactions are creative when conditions of mutual respect, concern, confidence, responsibility and knowledge are

present. If the term were acceptable in business, one might say that healthy human relations are founded upon love.

But the question still remains: How does the businessman inspire creative transactions in specific business situations?

The unique event

Perhaps a good single approach is to face every person and every situation as an event that is unique. The person and situation must be explored and understood in all their uniqueness.

With knowledge of the person and the situation, there grow a concern and a respect for the person and the situation. Which comes first is not relevant; knowledge, respect, concern and responsibility all grow together. They are mutually supporting. The mind through reason will respond with knowledge if respect, concern, confidence and responsibility are present. These come from the heart.

Creative interactions do not grow well in a climate of arrogance, masterminding or tyranny. Then the mind tries to dominate the heart. The urge to organize, to systematize and to control is ever present. There is nothing wrong with these endeavors, but those concerned must agree to them. One condition of the employment transaction is voluntarily accepting the organization and its authority structure, systems and controls. Employment signifies agreement or acceptance continually being renewed. Healthy employment provides a means for an individual to attain his personal values by working with others seeking their personal values — all within an organization which is the accepted structure to make it possible.

It is difficult to resist deciding what is good for the other fellow. Only he can know this. Only he can express his values through his own work and his own contacts. Only he can represent himself by saying "yes" or "no." If you respect the other fellow and face each problem with him in all its uniqueness, the problem is converted into an opportunity for creative interaction.

Most "problems" arise from differences in viewpoint or behavior, different levels of knowledge or experience, different degrees of respect, concern, confidence and responsibility. It is extremely difficult to face such problems of differences in a climate of complete mutuality. The person of greater knowledge and responsibility falls easily into the trap of masterminding from his viewpoint.

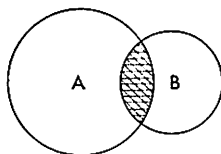
The hierarchy of organization seeks to minimize these differences at each level. But, even so, the problems and differences must be resolved through face-to-face interactions. The process of resolution is an opportunity for creative growth for all concerned. In this sense, a problem signals an opportunity.

Interactions between "unequals"

The most difficult situations arising between people working together are those where inequalities are present: unequal power, unequal intelligence, unequal resources and unequal alternatives of choice. How can

a mother interact creatively with her child? How can creative interaction apply when a wealthy man meets a beggar? How does a manager work with a subordinate? How does a large corporation transact business with a small company? How does a large powerful nation represent itself with a small underdeveloped one?

To explore such relations, let us symbolize *transactions between "unequals"* by overlapping circles of unequal size:



Creative Transaction between Unequals

The range of interests and alternatives of behavior for A in this case may be so great that he may overlook entirely the possibility of any useful transaction at all with B. On the other hand, the inferiority of B imposes a formidable barrier in dealing with — or even approaching — a superior A.

We must remember that transactions always take place between people. The principals involved in a transaction may represent great institutions or nations, but the creative result of the transaction grows out of the behavior of individuals participating in the transaction — even when they represent great institutions.

It is easy to say that a mother works patiently with her child because she loves her child. Each has great respect and concern for the other because of their uniqueness and infinite potential. The child has greater confidence in the mother than the mother has in the child. On the other hand, the mother feels greater responsibility than the child because of her greater knowledge and power. Indeed, the inequality of A and B exists because of the greater knowledge, power and responsibility of A. For creative interaction, B must have great confidence in A, and A must carry great responsibility for B. Both must have great respect and concern for each other.

But the responsibility of the mother does not permit unlimited control over the child. The degree of control is limited by the confidence and acceptance of the child. When these are kept in balance, the child — and the mother — grow and develop. Their interactions are creative.

Good teachers are careful to get "feed-back" from their students. They know that students learn only as the teacher earns their respect and confidence. What the teacher can teach reflects what the student will accept. Discharge of responsibility by the teacher must be balanced with the confidence of the student. Both must respect each other.

Likewise, a good manager demonstrates the process of creative interaction when he works with subordinates. He not only *shows* respect for

the subordinate, he is respectful. He carries appropriate responsibility, not by overt demonstrations of authority, but by careful listening for evidence that he does enjoy the respect and confidence of his subordinates while faithfully representing the interests of his organization. This is why he spends much time interviewing and talking with subordinates. He needs information from them. They need information from him. More than this, they both need the rapport of mutual respect, confidence, concern and responsibility. This is the way things get done. Manager/man interviews are creative interactions.

When manager and man work together, with full acceptance of the inequalities that exist, they both gain materially through their income. Perhaps more important, they both grow spiritually. The results of their work together have greater values than either could have contributed separately. Their company earns a profit because transactions have been creative.

Creativity in organization

Organization, creativity in organizations, therefore, seems to provide a structure that makes possible creative interactions. But it does not assure them. How creative the work becomes when people work together in an organization, with all its authority, controls and other organizational necessities, depends upon the people, themselves, and how they grow through creative interaction.

The great challenges of life are those experiences of working with a superior or with a subordinate, the superior always being respectfully responsible and the subordinate being respectfully confident. But these attitudes of either party cannot be forced or pretended. They must be earned and genuine. If they are continually earned and genuine, knowledge relevant to the transaction will come quickly and easily. Agreement becomes more likely. The interaction is creative.

This is a balancing act. If the situation is unique, the balance between confidence and responsibility, submission and authority, learning and teaching, challenge and frustration, is an exceedingly fine one. We act most creatively when the balance between all the variables of the unique situation is appropriate to the needs and desires of the people involved.

This is not to imply that people must agree to all transactions. If a transaction cannot be creative, even with good climate and adequate knowledge of the situation, other alternatives should be chosen by both parties. The unfinished transaction still has been a creative process in the sense that both parties are guided to alternative possibilities of transactions that do lead to mutual agreement. The opportunity for either party to a transaction to say "no" to an arrangement is perhaps the most important freedom to have.

But individuals and organizations grow through a sufficient number of transactions resulting in a mutual "yes." Mutual responsibility for growth naturally motivates people to keep searching for agreements.

NOTES

Session VI

TOPIC: LOVE IN THE MARKET PLACE. *The Bible teaches that we must love others — even our enemies and detractors. There are no exceptions to this admonition. Thus, we must believe that businessmen are supposed to love their employees, competitors, bosses and even those who are trying to “undercut” them in the organization.*

Objectives of this Session

1. To increase our understanding of the meaning of the word *Love* as used in religion.
2. To work out, each for himself, ways in which we can live in accordance with this fundamental principle in the business world.

Preparation Assignment

Since LOVE is the Absolute Value in most of the world's great religions, we are devoting another full session to its consideration.

1. Each member of the group is to write out and be prepared to present his definition and interpretation of the word love. Each is then expected to give his views on the possibility of actually *practicing* love toward business associates.
2. Read the thirteenth chapter of First Corinthians and take it up phrase-by-phrase for *an interpretation*.
3. Several members of the group assigned to read “The Greatest Thing in the World” and report on a selected part of this book which they consider important.
4. Give an example of a situation in which it was difficult to “Love,” or to know what was really the *loving* thing to do.

Reading Assignment

THE NEW TESTAMENT — *Phillips Translation*, First letter to Corinth, Chapter 13.

THE GREATEST THING IN THE WORLD — *Henry Drummond*.

Reread “The Ethic of Love” in ETHICS IN BUSINESS — *Moorhead Wright*. (Included in Reading for Session IV.)

Supplemental Reading

The Art of Loving — *Erich Fromm*.

The Ways and Power of Love — *Pitirim Sorokin*.

THE NEW TESTAMENT IN MODERN ENGLISH*

Translated By J. B. PHILLIPS

The First Letter to Corinth

Christian love — the highest and best gift

If I speak with the eloquence of men and of angels, but have no love, I become no more than blaring brass or crashing cymbal. If I have the gift of foretelling the future and hold in my mind not only all human knowledge but the very secrets of God, and if I also have that absolute faith which can move mountains, but have no love, I amount to nothing at all. If I dispose of all that I possess, yes, even if I give my own body to be burned, but have no love, I achieve precisely nothing.

This love of which I speak is slow to lose patience — it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance.

Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails.

Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen.

All gifts except love will be superseded one day

For if there are prophecies they will be fulfilled and done with, if there are "tongues" the need for them will disappear, if there is knowledge it will be swallowed up in truth. For our knowledge is always incomplete and our prophecy is always incomplete, and when the complete comes, that is the end of the incomplete.

When I was a little child I talked and felt and thought like a little child. Now that I am a man my childish speech and feeling and thought have no further significance for me.

At present we are men looking at puzzling reflections in a mirror. The time will come when we shall see reality whole and face to face! At present all I know is a little fraction of the truth, but the time will come when I shall know it as fully as God now knows me!

In this life we have three great lasting qualities — faith, hope and love. But the greatest of them is love.

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THE GREATEST THING IN THE WORLD

By HENRY DRUMMOND

Henry Drummond (1851-1897), Scottish explorer and lecturer in natural science, was first and last a great Christian. He influenced uncounted numbers of young men for Christ. Whatever may be the verdict of the scientific world upon his theory reconciling science with religion, the Church will never forget him as a Christian leader.

THOUGH I speak with the tongues of men and of angels, and have not Love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love, it profiteth me nothing.

Love suffereth long, and is kind; Love envieth not;
 Love vaunteth not itself, is not puffed up.
 Doth not behave itself unseemly, Seeketh not her own,
 Is not easily provoked, Thinketh no evil;
 Rejoiceth not in iniquity, but rejoiceth in the truth;
 Beareth all things, believeth all things, hopeth all things,
 endureth all things.

Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, Love, these three; but the greatest of these is Love.—1 Corinthians 13 (King James Version, adapted).

The greatest thing in the world

IT IS LOVE

EVERY one has asked himself the great question of antiquity as of the modern world: What is the *summum bonum* — the supreme good? You have life before you. Once only you can live it. What is the noblest object of desire, the supreme gift to covet?

We have been accustomed to be told that the greatest thing in the religious world is Faith. That great word has been the key-note for centuries of the popular religion; and we have easily learned to look upon it as the greatest thing in the world. Well, we are wrong. If we have been told that, we may miss the mark. I have taken you, in the chapter which I have just read, to Christianity at its source; and there we have seen, "The greatest of these is love." It is not an oversight. Paul was speaking of faith just a moment before. He says, "If I have all faith, so that I can remove mountains, and have not love, I am nothing." So far from forgetting he deliberately contrasts them, "Now abideth Faith, Hope, Love," and without a moment's hesitation the decision falls, "The greatest of these is Love."

And it is not prejudice. A man is apt to recommend to others his own strong point. Love was not Paul's strong point. The observing student can detect a beautiful tenderness growing and ripening all through his character as Paul gets old; but the hand that wrote, "The greatest of these is love," when we meet it first, is stained with blood.

Nor is this letter to the Corinthians peculiar in singling out love as the *summum bonum*. The masterpieces of Christianity are agreed about it. Peter says, "Above all things have fervent love among yourselves." *Above all things*. And John goes farther, "God is love." And you remember the profound remark which Paul makes elsewhere, "Love is the fulfilling of the law." Did you ever think what he meant by that? In those days men were trying to work their passage to Heaven by keeping the Ten Commandments, and the hundred and ten other commandments which they had manufactured out of them. Christ said, I will show you a more simple way. If you do one thing, you will do these hundred and ten things, without ever thinking about them. If you love, you will unconsciously fulfil the whole law. And you can readily see for yourselves how that must be so. Take any of the commandments. "Thou shalt have no other gods before Me." If a man love God, you will not require to tell him that. Love is the fulfilling of that law. "Take not His name in vain." Would he ever dream of taking His name in vain if he loved Him? "Remember the Sabbath day to keep it holy." Would he not be too glad to have one day in seven to dedicate more exclusively to the object of his affection? Love would fulfill all these laws regarding God. And so, if he loved Man, you would never think of telling him to honour his father and mother. He could not do anything else. It would be preposterous to tell him not to kill. You could only insult him if you suggested that he should not steal — how could he steal from those he loved? It would be superfluous to beg him not to bear false witness against his neighbour. If he loved him it would be the last thing he would do. And you would never dream of urging him not to covet what his neighbours had. He would rather they possessed it than himself. In this way "Love is the fulfilling of the law." It is the rule for

fulfilling all rules, the new commandment for keeping all the old commandments, Christ's one secret of the Christian life.

Now Paul had learned that; and in this noble eulogy he has given us the most wonderful and original account extant of the *summum bonum*. We may divide it into three parts. *In the beginning* of the short chapter, we have LOVE CONTRASTED; *in the heart* of it, we have LOVE ANALYSED; *towards the end*, we have LOVE DEFENDED as the supreme gift.

The contrast

PAUL begins by contrasting Love with other things that men in those days thought much of. I shall not attempt to go over those things in detail. Their inferiority is already obvious.

He contrasts it with eloquence. And what a noble gift it is, the power of playing upon the souls and wills of men, and rousing them to lofty purposes and holy deeds. Paul says, "If I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." And we all know why. We have all felt the brazenness of words without emotion, the hollowness, the unaccountable unpersuasiveness, of eloquence behind which lies no Love.

He contrasts it with prophecy. He contrasts it with mysteries. He contrasts it with faith. He contrasts it with charity. Why is Love greater than faith? Because the end is greater than the means. And why is it greater than charity? Because the whole is greater than the part. Love is greater than faith, because the end is greater than the means. What is the use of having faith? It is to connect the soul with God. And what is the object of connecting man with God? That he may become like God. But God is Love. Hence Faith, the means, is in order to Love, the end. Love, therefore, obviously is greater than faith. It is greater than charity, again, because the whole is greater than a part. Charity is only a little bit of Love, one of the innumerable avenues of Love, and there may even be, and there is, a great deal of charity without Love. It is a very easy thing to toss a copper to a beggar on the street; it is generally an easier thing than not to do it. Yet love is just as often in the withholding. We purchase relief from the sympathetic feelings roused by the spectacle of misery, at the copper's cost. It is too cheap — too cheap for us, and often too dear for the beggar. If we really loved him we would either do more for him, or less.

Then Paul contrasts it with sacrifice and martyrdom. And I beg the little band of would-be missionaries — and I have the honour to call some of you by this name for the first time — to remember that though you give your bodies to be burned, and have not Love, it profits nothing — nothing! You can take nothing greater to the heathen world than the impress and reflection of the Love of God upon your own character. That is the universal language. It will take you years to speak in Chinese, or in the dialects of India. From the day you land, that language of Love, understood by all, will be pouring forth its unconscious eloquence. It is the *man* who is the

missionary, it is not his *words*. His character is his message. In the heart of Africa, among the great Lakes, I have come across black men and women who remembered the only white man they ever saw before — David Livingstone; and as you cross his footsteps in that dark continent, men's faces light up as they speak of the kind Doctor who passed there years ago. They could not understand him; but they felt the Love that beat in his heart. Take into your new sphere of labour, where you also mean to lay down your life, that simple charm, and your lifework must succeed. You can take nothing greater, you need take nothing less. It is not worth while going if you take anything less. You may take every accomplishment; you may be braced for every sacrifice; but if you give your body to be burned, and have not Love, it will profit you and the cause of Christ *nothing*.

The analysis

AFTER contrasting Love with these things, Paul, in three verses, very short, gives us an amazing analysis of what this supreme thing is. I ask you to look at it. It is a compound thing, he tells us. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colours — red, and blue, and yellow, and violet, and orange, and all the colours of the rainbow — so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the Spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day, that they are things which can be practised by every man in every place in life; and how, by a multitude of small things and ordinary virtues, the supreme thing, the *summum bonum*, is made up?

The Spectrum of Love has nine ingredients: —

PATIENCE — "Love suffereth long."

KINDNESS — "And is kind."

GENEROSITY — "Love envieth not."

HUMILITY — "Love vaunteth not itself, is not puffed up."

COURTESY — "Doth not behave itself unseemly."

UNSELFISHNESS — "Seeketh not her own."

GOOD TEMPER — "Is not easily provoked."

GUILELESSNESS — "Thinketh no evil."

SINCERITY — "Rejoiceth not in iniquity, but rejoiceth in the truth."

Patience; kindness; generosity; humility; courtesy; unselfishness; good temper; guilelessness; sincerity — these make up the supreme gift, the stature of the perfect man. You will observe that all are in relation to men, in relation to life, in relation to the known to-day and the near tomorrow,

and not to the unknown eternity. We hear much of love to God; Christ spoke much of love to man. We make a great deal of peace with heaven; Christ made much of peace on earth. Religion is not a strange or added thing, but the inspiration of the secular life, the breathing of an eternal spirit through this temporal world. The supreme thing, in short, is not a thing at all, but the giving of a further finish to the multitudinous words and acts which make up the sum of every common day.

There is no time to do more than make a passing note upon each of these ingredients. Love is *PATIENCE*. This is the normal attitude of Love; Love passive, Love waiting to begin; not in a hurry; calm; ready to do its work when the summons comes, but meantime wearing the ornament of a meek and quiet spirit. Love suffers long; beareth all things; believeth all things; hopeth all things. For Love understands, and therefore waits.

KINDNESS. Love active. Have you ever noticed how much of Christ's life was spent in doing kind things — in *merely* doing kind things? Run over it with that in view, and you will find that He spent a great proportion of His time simply in making people happy, in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and it is not in our keeping; but what God *has* put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them.

"The greatest thing," says some one, "a man can do for his Heavenly Father is to be kind to some of His other children." I wonder why it is that we are not all kinder than we are? How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered. How super-abundantly it pays itself back—for there is no debtor in the world so honourable, so superbly honourable, as Love. "Love never faileth." Love is success, Love is happiness, Love is life. "Love, I say," with Browning, "is energy of Life."

"For life, with all it yields of joy or woe
And hope and fear,
Is just our chance o' the prize of learning love, —
How love might be, hath been indeed, and is."

Where Love is, God is. He that dwelleth in Love dwelleth in God. God is Love. Therefore *love*. Without distinction, without calculation, without procrastination, love. Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult, and for whom perhaps we each do least of all. There is a difference between *trying* to *please* and *giving pleasure*. Give pleasure. Lose no chance of giving pleasure. For that is the ceaseless and anonymous triumph of a truly loving spirit. "I shall pass through this world but once. Any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again."

GENEROSITY. "Love envieth not." This is love in competition with others. Whenever you attempt a good work, you will find other men doing the same kind of work, and probably doing it better. Envy them not. Envy is a feeling of ill will to those who are in the same line as ourselves, a spirit of covetousness and detraction. How little Christian work even is a protection against un-Christian feeling. That most despicable of all the unworthy moods which cloud a Christian's soul assuredly waits for us on the threshold of every work, unless we are fortified with this grace of magnanimity. Only one thing truly need the Christian envy, the large, rich, generous soul which "envieth not."

And then, after having learned all that, you have to learn this further thing, HUMILITY — to put a seal upon your lips and forget what you have done. After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself. Love waives even self-satisfaction. "Love vaunteth not itself, is not puffed up."

The fifth ingredient is a somewhat strange one to find in this *summum bonum*: COURTESY. This is Love in society, Love in relation to etiquette. "Love doth not behave itself unseemly." Politeness has been defined as "*love in trifles*." Courtesy is said to be love in little things. And the one secret of politeness is to love. Love *cannot* behave itself unseemly. You can put the most untutored persons into the highest society, and if they have a reservoir of Love in their heart, they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the ploughman-poet. It was because he loved everything — the mouse, and the daisy, and all the things, great and small, that God had made. So with this simple passport he could mingle with any society, and enter courts and palaces from his little cottage on the banks of the Ayr. You know the meaning of the word "gentleman." It means a gentle man — a man who does things gently with love. And that is the whole art and mystery of it. The gentle man cannot in the nature of things do an ungentle, an ungentlemanly thing. The ungentle soul, the inconsiderate, unsympathetic nature cannot do anything else. "Love doth not behave itself unseemly."

UNSELFISHNESS. "Love seeketh not her own." Observe: Seeketh not even that which is her own. In Britain the Englishman is devoted, and rightly, to his rights. But there come times when a man may exercise even the higher right of giving up his rights. Yet Paul does not summon us to give up our rights. Love strikes much deeper. It would have us not seek them at all, ignore them, eliminate the personal element altogether from our calculations. It is not hard to give up our rights. They are often external. The difficult thing is to give up ourselves. The more difficult thing still is not to seek things for ourselves at all. After we have sought them, bought them, won them, deserved them, we have taken the cream off them ourselves already. Little cross then perhaps to give them up. But not to seek them,

to look every man not on his own things, but on the things of others — *id opus est*. "Seekest thou great things for thyself?" said the prophet; "*seek them not*." Why? Because there is no greatness in *things*. Things cannot be great. The only greatness is unselfish love. Even self-denial in itself is nothing, is almost a mistake. Only a great purpose or a mightier love can justify the waste. It is more difficult, I have said, not to seek our own at all, than having sought it, to give it up. I must take that back. It is only true of a partly selfish heart. Nothing is a hardship to Love, and nothing is hard. I believe that Christ's yoke is easy. Christ's "yoke" is just His way of taking life. And I believe it is an easier way than any other. I believe it is a happier way than any other. The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving. I repeat, *there is no happiness in having or in getting, but only in giving*. And half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving, and in serving others. He that would be great among you, said Christ, let him serve. He that would be happy, let him remember that there is but one way — it is more blessed, it is more happy, to give than to receive.

The next ingredient is a very remarkable one: GOOD TEMPER. "Love is not easily provoked." Nothing could be more striking than to find this here. We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take into very serious account in estimating a man's character. And yet here, right in the heart of this analysis of love, it finds a place; and the Bible again and again returns to condemn it as one of the most destructive elements in human nature.

The peculiarity of ill temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect, but for an easily ruffled, quick-tempered, or "touchy" disposition. This compatibility of ill temper with high moral character is one of the strangest and saddest problems of ethics. The truth is there are two great classes of sins — sins of the *Body*, and sins of the *Disposition*. The Prodigal Son may be taken as a type of the first, the Elder Brother of the second. Now society has no doubt whatever as to which of these is the worse. Its brand falls, without a challenge, upon the Prodigal. But are we right? We have no balance to weigh one another's sins, and coarser and finer are but human words; but faults in the higher nature may be less venial than those in the lower, and to the eye of Him who is Love, a sin against Love may seem a hundred times more base. No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to un-Christianise society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood, in short, for sheer gratuitous

misery-producing power, this influence stands alone. Look at the Elder Brother, moral, hard-working, patient, dutiful — let him get all credit for his virtues — look at this man, this baby, sulking outside his own father's door. "He was angry," we read, "and would not go in." Look at the effect upon the father, upon the servants, upon the happiness of the guests. Judge of the effect upon the Prodigal — and how many prodigals are kept out of the Kingdom of God by the unlovely character of those who profess to be inside? Analyse, as a study in Temper, the thunder-cloud itself as it gathers upon the Elder Brother's brow. What is it made of? Jealousy, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, sullenness — these are the ingredients of this dark and loveless soul. In varying proportions, also, these are the ingredients of all ill temper. Judge if such sins of the disposition are not worse to live in, and for others to live with, than sins of the body. Did Christ indeed not answer the question Himself when He said, "I say unto you, that the publicans and the harlots go into the Kingdom of Heaven before you." There is really no place in Heaven for a disposition like this. A man with such a mood could only make Heaven miserable for all the people in it. Except, therefore, such a man be born again, he cannot, he simply *cannot*, enter the Kingdom of Heaven. For it is perfectly certain — and you will not misunderstand me — that to enter Heaven a man must take it with him.

You will see then why Temper is significant. It is not in what it is alone, but in what it reveals. This is why I take the liberty now of speaking of it with such unusual plainness. It is a test for love, a symptom, a revelation of an unloving nature at bottom. It is the intermittent fever which bespeaks unintermittent disease within; the occasional bubble escaping to the surface which betrays some rottenness underneath; a sample of the most hidden products of the soul dropped involuntarily when off one's guard; in a word, the lightning form of a hundred hideous and un-Christian sins. For a want of patience, a want of kindness, a want of generosity, a want of courtesy, a want of unselfishness, are all instantaneously symbolised in one flash of Temper.

Hence it is not enough to deal with the Temper. We must go to the source, and change the inmost nature, and the angry humours will die away of themselves. Souls are made sweet not by taking the acid fluids out, but by putting something in — a great Love, a new Spirit, the Spirit of Christ. Christ, the Spirit of Christ, interpenetrating ours, sweetens, purifies, transforms all. This only can eradicate what is wrong, work a chemical change, renovate and regenerate, and rehabilitate the inner man. Will-power does not change men. Time does not change men. Christ does. Therefore "Let that mind be in you which was also in Christ Jesus." Some of us have not much time to lose. Remember, once more, that this is a matter of life or death. I cannot help speaking urgently, for myself, for yourselves. "Whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were

drowned in the depth of the sea." That is to say, it is the deliberate verdict of the Lord Jesus that it is better not to live than not to love. *It is better not to live than not to love.*

GUILLESSNESS and SINCERITY can be dismissed almost without a word. GUILLESSNESS is the grace for suspicious people. And the possession of it is the great secret of personal influence. You will find, if you think for a moment, that the people who influence you are people who believe in you. In an atmosphere of suspicion men shrivel up; but in that atmosphere they expand, and find encouragement and educative fellowship. It is a wonderful thing that here and there in this hard, uncharitable world there should still be left a few rare souls who think no evil. This is the great unworldliness. Love "thinketh no evil," imputes no motive, sees the bright side, puts the best construction on every action. What a delightful state of mind to live in! What a stimulus and benediction even to meet with it for a day! To be trusted is to be saved. And if we try to influence or elevate others, we shall soon see that success is in proportion to their belief of our belief in them. For the respect of another is the first restoration of the self-respect a man has lost; our ideal of what he is becomes to him the hope and pattern of what he may become.

"Love rejoiceth not in iniquity, but rejoiceth in the truth." I have called this SINCERITY from the words rendered in the Authorised Version by "rejoiceth in the truth." And, certainly, were this the real translation, nothing could be more just. For he who loves will love Truth not less than men. He will rejoice in the Truth — rejoice not in what he has been taught to believe; not in this Church's doctrine or in that; not in this ism or in that ism; but "in *the Truth*." He will accept only what is real; he will strive to get at facts; he will search for *Truth* with a humble and unbiassed mind, and cherish whatever he finds at any sacrifice. But the more literal translation of the Revised Version calls for just such a sacrifice for truth's sake here. For what Paul really meant is, as we there read, "Rejoiceth not in unrighteousness, but rejoiceth with the truth," a quality which probably no one English word — and certainly not SINCERITY — adequately defines. It includes, perhaps more strictly, the self restraint which refuses to make capital out of others' faults; the charity which delights not in exposing the weakness of others, but "covereth all things"; the sincerity of purpose which endeavours to see things as they are, and rejoices to find them better than suspicion feared or calumny denounced.

So much for the analysis of Love. Now the business of our lives is to have these things fitted into our characters. That is the supreme work to which we need to address ourselves in this world, to learn Love. Is life not full of opportunities for learning Love? Every man and woman every day has a thousand of them. The world is not a play-ground; it is a schoolroom. Life is not a holiday, but an education. And the one eternal lesson for us all is *how better we can love*. What makes a man a good cricketer? Practice. What makes a man a good artist, a good sculptor, a good musician? Practice.

What makes a man a good linguist, a good stenographer? Practice. What makes a man a good man? Practice. Nothing else. There is nothing capricious about religion. We do not get the soul in different ways, under different laws, from those in which we get the body and the mind. If a man does not exercise his arm he develops no biceps muscle; and if a man does not exercise his soul, he acquires no muscle in his soul, no strength of character, no vigour of moral fibre, nor beauty of spiritual growth. Love is not a thing of enthusiastic emotion. It is a rich, strong, manly, vigorous expression of the whole round Christian character — the Christlike nature in its fullest development. And the constituents of this great character are only to be built up by ceaseless practice.

What was Christ doing in the carpenter's shop? Practising. Though perfect, we read that He *learned* obedience, and grew in wisdom and in favor with God. Do not quarrel therefore with your lot in life. Do not complain of its neverceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all, do not resent temptation; do not be perplexed because it seems to thicken round you more and more, and ceases neither for effort nor for agony nor prayer. That is your practice. That is the practice which God appoints you; and it is having its work in making you patient, and humble, and generous, and unselfish, and kind, and courteous. Do not grudge the hand that is moulding the still too shapeless image within you. It is growing more beautiful, though you see it not, and every touch of temptation may add to its perfection. Therefore keep in the midst of life. Do not isolate yourself. Be among men, and among things, and among troubles, and difficulties, and obstacles. You remember Goethe's words:

Es bildet ein Talent sich in der Stille,

Doch ein Character in dem Strom der Welt.

"Talent develops itself in solitude; character in the stream of life." Talent develops itself in solitude — the talent of prayer, of faith, of meditation, of seeing the unseen; Character grows in the stream of the world's life. That chiefly is where men are to learn love.

How? Now, how? To make it easier, I have named a few of the elements of love. But these are only elements. Love itself can never be defined. Light is a something more than the sum of its ingredients — a glowing, dazzling, tremulous ether. And love is something more than all its elements — a palpitating, quivering, sensitive, living thing. By synthesis of all the colours, men can make whiteness, they cannot make light. By synthesis of all the virtues, men can make virtue, they cannot make love. How then are we to have this transcendent living whole conveyed into our souls? We brace our wills to secure it. We try to copy those who have it. We lay down rules about it. We watch. We pray. But these things alone will not bring Love into our nature. Love is an *effect*. And only as we fulfil the right condition can we have the effect produced. Shall I tell you what the *cause* is?

If you turn to the Revised Version of the First Epistle of John you will find these words: "We love because He first loved us." "We love," not "We love *Him*." That is the way the old version has it, and it is quite wrong. "We love — because He first loved us." Look at that word "because." It is the *cause* of which I have spoken. "*Because* He first loved us," the effect follows that we love, we love Him, we love all men. We cannot help it. Because He loved us, we love, we love everybody. Our heart is slowly changed. Contemplate the love of Christ, and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the same image from tenderness to tenderness. There is no other way. You cannot love to order. You can only look at the lovely object, and fall in love with it, and grow into likeness to it. And so look at this Perfect Character, this Perfect Life. Look at the great Sacrifice as He laid down Himself, all through life, and upon the Cross of Calvary; and you must love Him. And loving Him, you must become like Him. Love begets love. It is a process of induction. Put a piece of iron in the presence of an electrified body, and that piece of iron for time becomes electrified. It is changed into a temporary magnet in the mere presence of a permanent magnet, and as long as you leave the two side by side, they are both magnets alike. Remain side by side with Him who loved us, and gave Himself for us, and you too will become a permanent magnet, a permanently attractive force; and like Him you will draw all men unto you, like Him you will be drawn unto all men. That is the inevitable effect of Love. Any man who fulfills that cause must have that effect produced in him. Try to give up the idea that religion comes to us by chance, or by mystery, or by caprice. It comes to us by natural law, or by supernatural law, for all law is Divine. Edward Irving went to see a dying boy once, and when he entered the room he just put his hand on the sufferer's head, and said, "My boy, God loves you," and went away. And the boy started from his bed, and called out to the people in the house, "God loves me! God loves me!" It changed that boy. The sense that God loved him overpowered him, melted him down, and began the creating of a new heart in him. And that is how the love of God melts down the unlovely heart in man, and begets in him the new creature, who is patient and humble and gentle and unselfish. And there is no other way to get it. There is no mystery about it. We love others, we love everybody, we love our enemies, because He first loved us.

The Defence

Now I have a closing sentence or two to add about Paul's reason for singling out love as the supreme possession. It is a very remarkable reason. In a single word it is this: *it lasts*. "Love," urges Paul, "never faileth." Then he begins again one of his marvellous lists of the great things of the day, and exposes them one by one. He runs over the things that men thought were going to last, and shows that they are all fleeting, temporary, passing away.

"Whether there be prophecies, they shall fail." It was the mother's ambition for her boy in those days that he should become a prophet. For

hundreds of years God had never spoken by means of any prophet, and at that time the prophet was greater than the King. Men waited wistfully for another messenger to come, and hung upon his lips when he appeared as ambition for her boy in those days that he should become a prophet. For upon the very voice of God. Paul says, "Whether there be prophecies, they shall fail." This Book is full of prophecies. One by one they have "failed"; that is, having been fulfilled their work is finished; they have nothing more to do now in the world except to feed a devout man's faith.

Then Paul talks about tongues. That was another thing that was greatly coveted. "Whether there be tongues, they shall cease." As we all know, many, many centuries have passed since tongues have been known in this world. They have ceased. Take it in any sense you like. Take it, for illustration merely, as languages in general — a sense which was not in Paul's mind at all, and which though it cannot give us the specific lesson will point the general truth. Consider the words in which these chapters were written — Greek. It has gone. Take the Latin — the other great tongue of those days. It ceased long ago. Look at the Indian language. It is ceasing. The language of Wales, of Ireland, of the Scottish Highlands is dying before our eyes. The most popular book in the English tongue at the present time, except the Bible, is one of Dicken's works, his *Pickwick Papers*. It is largely written in the language of London street-life; and experts assure us that in fifty years it will be unintelligible to the average English reader.

Then Paul goes farther, and with even greater boldness adds, "Whether there be knowledge, it shall vanish away." The wisdom of the ancients, where is it? It is wholly gone. A schoolboy today knows more than Sir Isaac Newton knew. His knowledge has vanished away. You put yesterday's newspaper in the fire. Its knowledge has vanished away. You buy the old editions of the great encyclopaedias for a few pence. Their knowledge has vanished away. Look how the coach has been superseded by the use of steam. Look how electricity has superseded that, and swept a hundred almost new inventions into oblivion. One of the greatest living authorities, Sir William Thompson, said the other day, "The steam-engine is passing away." "Whether there be knowledge, it shall vanish away." At every workshop you will see, in the back yard, a heap of old iron, a few wheels, a few levers, a few cranks, broken and eaten with rust. Twenty years ago that was the pride of the city. Men flocked in from the country to see the great invention; now it is superseded, its day is done. And all the boasted science and philosophy of this day will soon be old. But yesterday, in the University of Edinburgh, the greatest figure in the faculty was Sir James Simpson, the discoverer of chloroform. The other day his successor and nephew, Professor Simpson, was asked by the librarian of the University to go to the library and pick out the books on his subject that were no longer needed. And his reply to the librarian was this: "Take every text-book that is more than ten years old, and put it down in the cellar."

Session VII

TOPIC: SELF-DEVELOPMENT. *Each of us wants to be more effective both in our jobs and in our family life. To accomplish this, we must work hard at our own self-development. This involves increasing our knowledge, becoming more mature emotionally, and adding to our spiritual capacity.*

Objectives of This Session

1. To study some of the factors affecting the growth of the individual.
2. To seek in our religion some principles which can be applied to our personal growth.
3. To give each participant an opportunity to work out a personal plan for his own development.

Preparation Assignments

Prepare a 3-5 minute statement on the following:

1. Authorities state that most people work well below their potential. How does this check with your own experience? Give reasons.
2. What can an individual do to increase his or her effectiveness in life? Give examples from your own experience.
3. Read Chapter 13 of Matthew and report on the things you find there which apply to individual growth.
4. Do the same for Chapter 18.
5. Do the same for Chapter 19.
6. Read the story of the conversion of Paul, on the road to Damascus (Acts 9). What are the lessons for modern man contained in this incident? Is conversion possible in an individual today?
7. Looking back over your own life, what were the principal things which helped you grow in effectiveness?
8. In what ways can one help another to grow in effectiveness?
9. Read aloud to the group the excerpt from "The Way of Man" by Buber and give your interpretation of it.

Reading References

THE NEW TESTAMENT — Matthew 13, 18, 19 and Acts 9.

HOW DO PEOPLE GROW IN A BUSINESS ORGANIZATION by Moorhead Wright.

EXCERPT FROM "THE WAY OF MAN" by Martin Buber.

HOW DO PEOPLE GROW IN A BUSINESS ORGANIZATION?

By MOORHEAD WRIGHT

In the years since World War II, most business enterprises — particularly the larger ones — have been much preoccupied with the development of people. This has taken the form of “executive development” or “management development” plans which are installed in a company in an effort to “develop good managers to meet the company’s future needs.” This preoccupation on the part of American business is evidence of a recognition that managing today and in the future is different from what it used to be even twenty years ago, and that business managers occupy a new position in the American scene.

In the first place managing today is a much more complex task than it used to be. The drastic social revolution, taken together with the technological revolution of recent years, has made the task of managing a business much more difficult due to the enormous number of variables which must be taken into account in planning and decision-making.

Additionally, the responsibilities of the business manager have been multiplied. Whereas in the early days of the Century his responsibilities were largely economic, there have been added both social and moral aspects to his responsibility. Finally, the decentralization and the growth in size of businesses call for a larger number of competent managers, and particularly managers who are capable of making their own decisions instead of “doing what they are told.”

Much of this work in management development — in our Company as well as in others — has been a sort of procedural approach based on printed forms and systems and, it must be admitted, based on information which is not too deep or thought-through.

In October of 1951, as a part of this program for the decentralization of the General Electric Company, Mr. Ralph J. Cordiner, President of the Company, established a research project with an assignment to “study the basic factors involved in the development of people and recommend a course of action for the Company.” The initial research was carried out by a team consisting of nine experienced General Electric men, three consulting psychologists, three business school professors, and two top level management consultants. The research was reported out in 1953, and the implementation of its findings has been going on since that time.

From the research came a mass of data — some of it very sound, strong, and relevant — much of it unimportant. From the good data we have derived ten generalizations which appear to be useful guides in approaching the development process. They can in no sense be viewed as “eternal verities,” because they have not been adequately proven in use. There is, however, enough evidence, both from research and practice, to establish these principles as useful guides. They are presented here primarily to en-

courage other companies to embark on research in this area — about which so little is known — in order to add to the field of hard knowledge available to everyone in industry faced with the necessity of doing this critical work of helping people develop.

The principles are simple and even obvious. In reading them one may be inclined to say, "Of course, of course — everybody knows that." However, study and observation indicates that these "obvious" principles are more often violated and ignored, than observed and honored. Here they are:

Principle I.

The development process is a highly individual matter

No person is just like any other person. The individual is unique. (This is one of the few things Albert Einstein, just before he died, said he felt sure of.) The individual is an individual, and he changes with time. No man today is the same man he was last year.

It follows that we cannot successfully develop people by means of canned, cut-and-dried, over-standardized methods. Human development can never be an assembly-line or stamping-machine process. There is no "average man" to whom you can apply uniformly the same method. What is good for one may not be good for another.

It cannot be said, therefore, that all men shall be developed by some one method, such as by rotation, by Junior Boards of Directors, or by formalized training courses. Not one but many manager development plans are needed, each tailor-made to fit the strengths and needs of a particular person, and aimed at helping him develop in the direction that is best for him.

Principle II.

Every man's development in business is SELF-development

The company naturally has an interest in his development, and the company can and will help, but it has no obligation, moral or otherwise, to "develop" the man. The motivation, the desire, the effort, the obligation, and the responsibility for development lie with the man himself.

Development is not something you do "to" a man. If the approach is manipulative, it is very apt to fail or fall short. This is particularly true of the young men entering the business scene. All over the country young men are now coming to business concerns with the attitude: "Here I am. Develop me." This is wrong — for them and for the company. It just does not square with the facts of life, in or out of business.

I don't blame the youngsters for this attitude. I think it is the result of the high demand for, and the low supply of, qualified young men. It is hard to blame the recruiters, either. They go out in competition with thousands of other recruiters, and they have instructions to recruit a certain number of young men to meet the needs of the business. They have a

difficult competitive job to do, and in the process of doing it I think they may oversell the youngsters.

And so the young men come to us with a wrong feeling about the basis upon which they are coming in. They feel that the Company is lucky to get them, and that they are here not so much to earn their pay as to be developed. It is really not their fault, but it is way off the beam. What we ought to say is something like this: "We'll give you a real opportunity to grow and plenty of orientation and educational activities. But please do not come in here unless you want to work hard and earn your pay and develop *yourself*. Don't come to us unless you recognize that the responsibility for your development is primarily yours."

The *obligations* and *responsibilities* for development rest with the individual. However much and however often it may be obscured, this principle is finally unavoidable.

Principle III.

The development of people cannot be based upon any set of ideal or specified "personality characteristics or traits"

I know that many of us have been trying to do it that way for the past twenty years, but it doesn't work very well. Why not? The following bit of personal experience gives us an indication. When I came in from Operations to work on the research team, they asked me some pretty sharp questions. They said, "You are going to develop managers for the General Electric Company?" I said, "I am going to try to help managers to develop themselves." They said, "The main thing is to have a good manager, isn't it?" I agreed. They said, "*What is a good manager?* What are the personality characteristics a man should have in order to be a good manager?"

Well, I went off and did some thinking about that one. And the more you think about it the tougher it gets. Suppose you *could* arrive at the personality characteristics of the ideal manager. Would you then set up a *prototype ideal* manager who had only these ideal personality characteristics and no others? Would you proceed to try to raise a race of supermen who had these ideal characteristics? Before you got half started, of course, you would be heading toward forced conformity and uniformity. But suppose you actually *could* somehow produce a breed that were all alike, and suppose you had this uniform crowd managing the Company; it would be a sour omen for the future, because this Company's strength always has been in the *individuality* of the people who compose it.

Another serious difficulty arises if you are going to work toward any sort of ideal "personality pattern": What, in the face of such a pattern are you going to say to the managers now in place? Shall we say that they must conform to this ideal pattern or be fired?

How do we account for the fact that we now have some managers — good managers — who are tough and rugged "personalities," others who

are quiet and thoughtful men, others who are aggressive — salesmen type, and others just as widely assorted — all good managers?

The truth is that there just isn't any standard pattern of personality traits that make a good manager.

At a certain stage of the exploration of the "personality trait" approach, I asked one of the men who was working with me to do a little job of library research and find out what the outstanding authorities on this subject say, what they indicate as the necessary and important personality characteristics that make a good manager. After three weeks our man reported that he had made a good start but that the end was not in sight; he had a long way to go. At the end of five weeks, I told him to bring in what he had, and he turned up with between three and four hundred "necessary" and "important" characteristics — an amazing hodgepodge of contradictions, generalities, and vagueness.

The conclusion is that "personality traits" are not something upon which we can base our development approach. We cannot define them; we cannot measure them, and only with the greatest difficulty and with a very high degree of unpredictability can we change them. There are only a few really effective ways to change personality traits. One is psychoanalysis; another is religious conversion. Obviously these are resources we cannot introduce into our Operation.

In my judgment — and I have tried it many times — "rating sheets" based upon "personality traits" have generally failed in actual application. Time and again men who rate poorly turn out to be good managers, and vice versa. We have to take men as they are, with the "Traits" that they have and try to bring about their development from that basis.

Sir James Simpson was a great authority only a few years ago: men came from all parts of the earth to consult him; and almost the whole teaching of that time is consigned by the science of to-day to oblivion. And in every branch of science it is the same. "Now we know in part. We see through a glass darkly."

Can you tell me anything that is going to last? Many things Paul did not condescend to name. He did not mention money, fortune, fame; but he picked out the great things of his time, the things the best men thought had something in them, and brushed them peremptorily aside. Paul had no charge against these things in themselves. All he said about them was that they would not last. They were great things, but not supreme things. There were things beyond them. What we are stretches past what we do, beyond what we possess. Many things that men denounce as sins are not sins; but they are temporary. And that is a favourite argument of the New Testament. John says of the world, not that it is wrong, but simply that it "passeth away." There is a great deal in the world that is delightful and beautiful; there is a great deal in it that is great and engrossing; but it will not last. All that is in the world, the lust of the eye, the lust of the flesh, and the pride of life, are but for a little while. Love not the world therefore. Nothing that it contains is worth the life and consecration of an immortal soul. The immortal soul must give itself to something that is immortal. And the only immortal things are these: "Now abideth faith, hope, love, but the greatest of these is love."

Some think the time may come when two of these three things will also pass away — faith into sight, hope into fruition. Paul does not say so. We know but little now about the conditions of the life that is to come. But what is certain is that Love must last. God, the Eternal God, is Love. Covet therefore that everlasting gift, that one thing which it is certain is going to stand, that one coinage which will be current in the Universe when all the other coinages of all the nations of the world shall be useless and unhonoured. You will give yourselves to many things, give yourselves first to Love. Hold things in their proportion. *Hold things in their proportion.* Let at least the first great object of our lives be to achieve the character defended in these words, the character — and it is the character of Christ — which is built round Love.

I have said this thing is eternal. Did you ever notice how continually John associates love and faith with eternal life? I was not told when I was a boy that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should have everlasting life." What I was told, I remember, was, that God so loved the world that, if I trusted in Him, I was to have a thing called peace, or I was to have rest, or I was to have joy, or I was to have safety. But I had to find out for myself that whosoever trusteth in Him — that is, whosoever loveth Him, for trust is only the avenue to Love — hath everlasting life. The Gospel offers a man life. Never offer men a thimbleful of Gospel. Do not offer them

Therefore, in one's search for managerial talent, one should seek not men with certain "personality traits," but *men who indicate or demonstrate an ability to do this kind of work*. Further, education or development activities should be directed at teaching or helping to develop abilities to do this kind of work. Managing work can be identified as a separate and distinct kind of work which is becoming more scientific and professional, and which can be taught and learned.

While there is no implication here that managers are universally interchangeable, a man who manages one operation well often will manage another operation well, because he manages the work of others in a perceptive, skilled way. He may not know all the aspects of the business intimately for quite a while, but he recognizes the people who *do* know and puts them in the right positions where they will make the right decisions.

Naturally there has to be "due understanding of the business being managed." And a manager's capacity to move from one area to another would be limited by that. A man who manages sweepers obviously would not be able to manage a research laboratory. He would have to be capable of understanding what research work is; otherwise he could not plan, organize, integrate and measure such work.

In development and educational activities, research has taught us to concentrate upon the *work* rather than upon personality traits. It is recognized that personality traits are interesting and challenging problems and that nearly all individuals are concerned with them. But it also is known from hard experience and serious study that you *cannot get at* personality traits, either to define them or to change them, whereas you can get at the work a man does. So there is where attention is centered.

This puts the Company in the clear with the man in a very important way. The Company really does not have any right to "get personal" with the man or to invade his privacy. But it does have a right to talk to him about his work; it is paying for that. The personality is not ignored. It may turn out in some cases that the basic problem lies in this area of personality; but that is something which the man has to work on himself. The Company tries to understand, but it does not get involved there; it stays in the realm of *work* — analyzing, organizing, integrating, and measuring performance and results — with special interest in *indicated or demonstrated capabilities and drives*, which indicate the best future direction for the man.

This viewpoint, this emphasis, puts things on firmer ground than in much previous planning. It provides a more logical, reasonable, and therefore reasonably secure framework upon which to base action, instead of 99 different ideas that somebody might have about what is important in managing, what other courses and procedures have been like, and what kinds of thinking the man ought to be trained in.

Principle IV.

A man's development is 90% the result of his experience in his day-to-day work

Researching this subject, a group of outside interviewers talked to three hundred General Electric managers, men who had developed to the point where they had actually been appointed to positions of managerial responsibility.

The interviewers asked these men: "What do you consider the thing that was most important in your development? What did the Company do to help or hinder your development?" These, remember, were outside interviewers; the sessions lasted two and one half to three hours; the anonymity of the managers was protected so that they felt free to say exactly what they pleased.

And 90% of them said, "I got my greatest development when I was working for so-and-so in such-and-such a place." Only 10% attributed major developmental importance to educational background, special courses, rotation, etc., etc. The outstanding factors by a wide margin in the development of these managers were the manner in which the man was managed in his daily work, the climate in which he worked, and his relationships, particularly with his immediate manager. These are the things that helped him develop more than any others.

This same point is proved by another quite intensive (and expensive) piece of research. The records of 890 General Electric managers were punched on IBM cards and run off for correlations. The objective was to find out if any significant number of managers had arrived at their positions due to any one significant factor among the 45 factors studied. For example, had they progressed because they had held a lot of different jobs, that is, because of rotation? The answer was no. Present General Electric managers had held assignments in an average of 1.1 functions since coming with the Company. Significant correlations with education, functional background, and many other things were looked for, and none was found.

Here was further proof that when the first group interviewed gave only a 10% weight to civic activities, outside courses, rotation, etc., they were probably rating them about right. All these things are important, but the direct daily experience is so much *more* important that there is just no doubt about where the major attention should be directed. Every man in the Company is having experience in his day-to-day work that tends to develop him or to retard his development. He is daily reacting to the climate in which he works and to his relationship with his immediate manager. And these appear to be the most important factors in the development process.

Principle V.

Opportunity for development must be universal

Everybody in the Company must be given opportunity to develop. Not just a small group, not even a large group, but *everybody*. There can be no dividing lines between “promising men” who will be developed and “unpromising men” who will be ignored. There can be no separation of the sheep from the goats. Opportunity must be available for everyone who is motivated to accept it and go to work on it.

Very many development programs today – indeed, many of our own in the past – have been based on this idea of selecting the “high potential men,” picking ten out of a thousand and saying, “These are the boys we will develop.” So these are anointed, and all attention is concentrated on them; the others just are “not on the development program.”

During the process of researching the merits and demerits of this very common practice, one of the “promising young men” lists of ten years ago was dug out. There were 143 names on it. The question arose: “Where are these boys today?” The researchers proceeded to look around and find out. *Only 37 percent of them had achieved the success predicted for them.* It shows how wrong these arbitrary “crown prince” theories can be.

There are historic warnings against the “promising young man” type of selection for development. Abraham Lincoln, for example, was a consistent failure in his early life; he failed in the Legislature, failed in the Senate, and went through bankruptcy; *he* certainly wouldn’t have been on anybody’s “promising” list.

It follows, as a basic principle, that *everybody* must be given a chance, and that no artificial distinctions can be made during the developmental process. Obviously the man of limited ability is not presented with the *same* opportunity that is given to one of your real up-and-coming bright young men. But each of them gets the *appropriate* opportunity. The lesser man is not cut off from all opportunity. He is offered appropriate opportunity in the beginning and subsequent opportunities as earned. The brighter man will earn them faster and bigger than the dull man. But this is a matter of degree, not a black and white. Nobody gets left out. And room is provided for happy surprises, dark horses, poor starters and strong finishers.

This is a considerably different approach from that of the past. It is the hard way in the beginning but the best way in the end – because it looks as if it is the way that works.

Principle VI.

Primary emphasis must be on development in the present assignment, rather than emphasis on a promotional ladder

There is no attempt here to ignore the importance of promotion as a developmental factor. But if stress is laid upon the promotional ladder,

everyone begins to feel that he is in his present job only temporarily; that he is on his way up the ladder; that he must devote most of his attention to looking ahead to the next rung and not to getting his present work done. This means that the Company's work doesn't get done, and you couldn't have a worse result from a development activity. Furthermore, when main emphasis is on promotion, the inevitable outcome is a lot of expectations that cannot be fulfilled and a lot of promises that cannot be kept. The final result is apt to be unnecessary disappointment all around.

Research to date points to saying something like this: "Boys, keep concentrating on doing today's job particularly well. This is the base from which all advancement is made." It also has the great advantage for the man's incumbent manager that it helps get the work done. Thus, while a manager is helping people develop, at the same time he is making his own job easier, not more difficult. It is wise to hold down super-imposed special development activity which cuts into the day's work or takes time away from getting results, and producing profits. The development process should be integrated with the normal conduct of the business so that they work together instead of competing for the manager's time and energy. The manager's work is actually simplified, rather than being made more complex, by the development process.

Now, this question may come up: "If the man who is working on development concentrates solely on his present job, is he not failing to broaden himself for bigger responsibility, and won't he be unable to take the bigger assignments when they come?" The answer is that it is recommended that he concentrate not *solely* but *primarily* on the present job. While he is thus concentrating he is encouraged and helped in every way that will broaden him and make him capable of taking on the bigger job which the future may hold in store for him. At the same time his advancement is directly related to performance on the present assignment. When he moves up, he has earned it. This eliminates the "replacement table" kind of set-up in which everybody is on the move all the time, or thinks he should be on the move all the time, and in which a lot of people are always frustrated and mad and dissatisfied. Broadening-for-the-future should be an additional factor; the main objective is doing better what you are doing now.

Principle VII.

Managing is a separate and distinct kind of work which is emerging as another profession

This fact must be recognized both in planning and man's development and in actually appointing people to managerial positions. We must, therefore, get the best possible answer to the question: "Does this man have the capabilities and drives to enter the profession of managing, or should he continue to progress in his present field?"

Take for example an engineer; his profession is engineering. If he is

made a manager *his profession is changed* from engineering to managing. But it does not necessarily follow that a good engineer will make a good manager. He *may or may not be* well suited to the profession of managing. It is of pivotal importance to judge as accurately as one can in advance whether he is or not. We must estimate, from sensitive observation of his work, whether he has demonstrated the desires and capabilities that fit a man for the profession of managing. This is a safeguard against the very common mistake of saying, "We need a Manager of Engineering. We'll look around and pick our best engineer and put him in this spot." If we followed this line of reasoning in, say, baseball, Ted Williams would be Manager of the Red Sox.

Quite often, in the past, the best engineer was made Engineering Manager — and failed. The star individual salesman was made Sales Manager — and failed. Not always, but often — there are many exceptions. So, many times the outstanding individual performer is made a manager, and we lose the good individual performance and get a mediocre manager; all because of failure to realize that managing in itself, is emerging as a profession, with its own particular professional requirements.

In planning a man's development, the first question is: "Is this man in the right kind of work? Is he headed in the right direction for him?" It is really a difficult decision to make, but if man and manager look at it from this point of view, the chances of making good choices are considerably improved.

General Electric policy makes this important statement of intent: "In making the choice between manager and individual contributor positions for a man, remember that the General Electric Company owes much of its success to the fine work of individual contributors, and rewards for such work can be and should be equal to those for managerial work." This is a statement, remember, of intent. The rewards of an individual contributor's work *should* be equal to the rewards for managerial work. It is not yet true in practice to the extent that it should be. But we are working toward that position, and we are making progress.

So in General Electric it is the intent, and to a considerable degree it is a fact, that individual contributions have an open path of progress with reward based on *contribution* rather than on a position in the hierarchy. There is a problem in implementing this intent, arising out of a long tradition of prestige for the management function. Managers often have been owners and have been able to command greater rewards, bigger offices, etc. Accurate decisions in this area will not be possible until ways can be figured out to identify the work of the individual contributor and to measure the value of his contribution. There is a long history and a large background of what to pay managers. There is no comparable frame of reference for what an individual contributor should be paid. But the Company is moving in the direction of real fairness and full encouragement of the individual contributor as well as the manager.

Personally, I can see a lot of advantages in being an individual contributor. An adult does not yearn after the trappings of prestige. What he wants is fulfillment in his work. He wants a clear area of work and teamwork, and he seeks primarily recognition for his professional capability rather than in the social hierarchy of the Company. Of course there is an element in all of us which is something less than adult. And it often happens that an individual contributor who is getting full recognition professionally is unhappy because in the social life of the Company he sees men who he believes to be lesser men than he is intellectually, but who nevertheless are getting certain perquisites that he is not getting, and naturally it eats him a bit (and his wife, too.)

Principle VIII.

Decentralization of decision-making is a prime instrument of development

Decision-making muscle is developed only by making decisions. There are many books on the subject of decision-making, and of course there is much value in studying them, but no one can really develop judgment and learn how to make good decisions except by actually *making* decisions. As in golf, bridge, and any other skill, learning is done not only with the head, but with the muscles and the intestines, and this kind of learning comes primarily from doing.

Now, decision-making opportunities for men working on their development are not available if most of the decision-making power is concentrated among a few of the top brass instead of being spread out at the periphery. Organization structure, therefore, is an important and inherent part of the development process, because it opens or limits the field for individual decision-learning.

One big company discovered that many of their best executives came from small isolated plants. They wondered why. They investigated and found that the development of these men had been greatly stimulated by the opportunity, indeed, the necessity for making decisions as they came up.

When Mr. Cordiner decided to decentralize, he had this factor in mind. The man in the decentralized component is relatively autonomous. He *has* to make decisions for himself right there on the job. Decentralization puts many men in a position to decide independently who otherwise would be running upstairs to get their proposals checked and having decisions handed down to them from above. Then if anything goes wrong they say: "You told me to do it." They have no responsibilities and so no opportunities for developing good business judgment, which is a prime requisite in the entire process of managing.

Principle IX.

The incumbent line manager at all levels is responsible for the development of people who work under his direction

This principle is somewhat of a departure from previous practice, so the reason for it needs particularly to be understood.

Many managers say: "My main job is to make the product and bring in the profits. I'll let my personnel man do the developing work, or I'll get a staff man, or I'll send the boy to a school and let them develop him." It is not possible for a manager to delegate the development process to someone else. He can delegate the legwork and some of the educational activities, but primarily he has to carry the responsibility himself. Part of the description of his job, part of the rule against which he is measured, is serious and intensive work in helping the people who report to him to develop themselves. He must watch the climate that exists; he must make development plans for and with his men; he must originate opportunities and work situations which will challenge and develop these men.

Very often, in cases where the development activity is carried on as a separate and special "program," the results can be detrimental instead of constructive. A man may be "appraised" by someone other than his own manager, he may take special company courses and engage in other "developmental" activities and acquire considerable information and inspiration. This may lead him to see some of the shortcomings and faults in the organization in which he works and he will return to the job full of enthusiasm for improving the whole operation. In many cases this is a good result, but in many others he finds a very apathetic or even hostile reception to his ideas. If the manager with whom he works regularly is not interested in his development, and is on the defensive (as they often are), a frustration and resentment will be built up in the individual, which may lead to retrogression instead of development.

Further, as indicated in Principle IV above, a man's development is heavily dependent on the climate in which he does his daily work and is particularly sensitive to the relationship that exists between himself and his immediate manager. Thus, it is almost certainly true that the line manager himself, must recognize his responsibility for helping people develop.

There is considerable evidence that it is unwise even to have a specialist in development appointed in the organization. The danger here is that the line managers will use the presence of the specialist as a reason for shirking their own work in the development area. "George is the management development specialist — that is what he's paid for. Let him do the development: I've got my bucket full running this shop." Many managers feel that they need an expert at hand to help them carry out this difficult responsibility. This can be beneficial provided the manager development specialist does not try to make a big job for himself to get a sense of power,

and further provided that the line managers use him *only* as a source of information and guidance.

Actually development work can be one of the most satisfying parts of a manager's job. And, rather than hindering or interrupting, it *helps* him in getting his work done when he operates on an integrated, reciprocal basis rather than on a basis of command, giving orders and holding the whip. The man who feels he is developing through his work performs voluntarily at a much higher level of effectiveness. This is motivation in the true sense.

Principle X.

Moral and spiritual values are basic in the development process

If there is too much emphasis on science, mathematics and accuracy, the obligations that stem from this key principle may be overlooked. As a matter of fact, not only American business but American history is at a crossroads in this connection. For a long time now we have been growing more and more materialistic, making more and more progress along lines of material science, making great discoveries about the atom and electronics and chemistry and many other things. This multiplying knowledge of the physical world gives man enormous power, and with it, enormous obligation to be right.

Throughout history, the human being has advanced very little or not at all, while the scientific and physical things he has in his hands have grown out of all proportion. It is a terrible commonplace to observe that man now has the power to destroy himself and his world. We must find the way to greater wisdom in handling our present power for good or evil, or we will leave a terrible mess for our children to live in.

It seems absolutely necessary that we reach out and try to find some wisdom greater than our own, greater than the merely human. We have to find and clear a pipeline to some higher source. We have to reach out and up for the great help we need in making decisions with regard to these physical things and to the people involved in them. The decisions of American business managers are going to have great effect upon the course of the world. This is a business-oriented society. Businessmen have real leadership in this country. And this country has real leadership in the world.

The quality of our decisions — particularly those in regard to people — *must* be really good and really high.

These are ten thoughts which may serve as guides for those interested in the development of people. They are over-simplified, and are only a few facets of an extremely complex problem. As a matter of fact, I would say one of the principal findings of our research project was that we need much more research, before we even begin to know even an appreciable part of the many factors involved. There are great gaps in our knowledge which may not be filled for generations. Our research is continuing and we are working closely with other businesses, universities and others. We hope

that in time we will have a body of solid knowledge about the development of people, which will enable all our managers to do, more effectively, this development task which is both their high obligation and great opportunity.

EXCERPT FROM THE WAY OF THE MAN

By MARTIN BUBER

"O my friend," replied Rabbi Eliezer, "you are thinking only of yourself. How about forgetting yourself and thinking of the world?"

What is said here, seems to contradict everything I have hitherto reported of the teachings of Hasidism. We have heard that everyone should search his own heart, choose his particular way, bring about the unity of his being, begin with himself; and now we are told that man should forget himself. But if we examine this injunction more closely, we find that it is not only consistent with the others, but fits into the whole as a necessary link, as a necessary stage, in its particular place. One need only ask one question: "What for?" What am I to choose my particular way for? What am I to unify my being for? The reply is: Not for my own sake. This is why the previous injunction was: to *begin* with oneself. To begin with oneself, but not to end with oneself; to start from oneself, but not to aim at oneself; to comprehend oneself, but not to be preoccupied with oneself.

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Session VIII

TOPIC: NEW DIRECTIONS IN MY BUSINESS LIFE. *If the course has fulfilled its purpose for you, you will have generated ideas for new thoughts and actions in the future.*

Objectives of this Meeting

1. To help each participant crystallize his thoughts on new directions.
2. To translate these thoughts into plans of action.
3. To share these thoughts with others in the group — to the extent that you are willing to do so.

Preparation Assignment

Each participant is to bring to class in writing three lists:

1. The most important ideas I got out of the course.
2. The ideas and areas I have decided to study further.
3. What these ideas mean to me in my work.

In class we shall “go around the table,” asking each participant to read from his lists those items he feels he wants to share with his fellow participants. If he considers his items too personal to him, he is perfectly free to “pass.”

Following this, discuss the implications for the members of the class of the brief reading assignments below, especially No. 3.

Reading Assignment

NEW TESTAMENT — *Phillips Translation* — James Chapter I — especially verse 22 to end of chapter.

Excerpts from the *GREAT LEARNING By Confucius*.

Excerpt from address by *Dr. Charles Malik*.

Supplemental Reading

Excerpt from “The Research Group in Spiritual Growth”

THE NEW TESTAMENT IN MODERN ENGLISH*

Translated By J. B. PHILLIPS

The Letter of James

The Christian can even welcome trouble

1. 2

When all kinds of trials and temptations crowd into your lives, my brothers, don't resent them as intruders, but welcome them as friends! Realize that they come to test your faith and to produce in you the quality of endurance. But let the process go on until the endurance is fully developed,

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and you will find you have become men of mature character with the right sort of independence. And if, in the process, any of you does not know how to meet any particular problem he has only to ask God — who gives generously to all men without making them feel foolish or guilty — and he may be quite sure that the necessary wisdom will be given him. But he must ask in sincere faith without secret doubts as to whether he really wants God's help or not. The man who trusts God, but with inward reservations, is like a wave of the sea, carried forward by the wind one moment and driven back the next. That sort of man cannot hope to receive anything from God, and the life of a man of divided loyalty will reveal instability at every turn.

Rich and poor can be glad — for different reasons!

1. 9

The brother who is poor may be glad because God has called him to the true riches. The rich may be glad that God has shown him his spiritual poverty. For the rich man, as such, will wither away as surely as summer flowers. One day the sunrise brings a scorching wind; the grass withers at once and so do all the flowers — all that lovely sight is destroyed. Just as surely will the rich man and all his extravagant ways fall into the blight of decay.

No temptation comes from God, only highest good

1. 12

The man who patiently endures the temptations and trials that come to him is the truly happy man. For once his testing is complete he will receive the crown of life which the Lord has promised to all who love him.

A man must not say when he is tempted, "God is tempting me." For God has no dealings with evil, and does not himself tempt anyone. No, a man's temptation is due to the pull of his own inward desires, which can be enormously attractive.

His own desire takes hold of him, and that produces sin. And sin in the long run means death — make no mistake about that, brothers of mine! But every good endowment that we possess and every complete gift that we have received must come from above, from the Father of all lights, with whom there is never the slightest variation or shadow of inconsistency. By his own wish he made us his own sons through the Word of truth, that we might be, so to speak, the first specimens of his new creation.

Hear God's Word and put it into practice: that is real religion

1. 19

In view of what he has made us then, dear brothers, let every man be quick to listen but slow to use his tongue, and slow to lose his temper. For man's temper is never the means of achieving God's true goodness.

Have done, then, with impurity and every other evil which touches the lives of others, and humbly accept the message that God has sown in your hearts, and which can save your souls. Don't I beg you, only hear the message, but put it into practice; otherwise you are merely deluding yourselves. The man who simply hears and does nothing about it is like a man

catching the reflection of his own face in a mirror. He sees himself, it is true, but he goes on with whatever he was doing without the slightest recollection of what sort of person he saw in the mirror. But the man who looks into the perfect mirror of God's Law, the Law of liberty, and makes a habit of so doing, is not the man who sees and forgets. He puts the Law into practice and he wins true happiness.

If anyone appears to be "religious" but cannot control his tongue, he deceives himself and we may be sure that his religion is useless. Religion that is pure and genuine in the sight of God the Father will show itself by such things as visiting orphans and widows in their distress and keeping oneself uncontaminated by the world.

EXCERPTS FROM THE GREAT LEARNING

By CONFUCIUS

The ancients who wished to order the *kingdom* first ordered well their own *states*. Wishing to order well their states, they first regulated their *families*. Wishing to regulate their *families*, they first cultivated their *persons*. Wishing to cultivate their *persons*, they first rectified their *hearts*. Wishing to rectify their *hearts*, they first sought to be sincere in their *thoughts*. Wishing to be sincere in their *thoughts*, they first extended to the utmost their *knowledge*.

Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy.

CLOSING WORDS OF AN ADDRESS

By HIS EXCELLENCY DR. CHARLES MALIK of Lebanon*

The businessman is judged by more than his product and his performance: his humanity is at stake. Rising above his individual interests to the proper consideration of the common good, and soaring even beyond the common good to the spiritual significance of his wondrous material civilization, the businessman can clothe his humanity with a shining new splendor. He will put to shame every culture that ends in boredom, self-sufficiency and human pride. His spiritualized materialism will have something profound to say and to give to all men. He will identify himself with their human state. He will be proud of his business and its achievements, but he will be even more proud of that which is beyond business in his own culture. He will say, let others compete with me in material things and let them even excel, but there is one thing in which they cannot excel

*Dr. Malik at the time was President of the General Assembly, the United Nations.

because they do not know it and are not even seeking it, and that is the power and depth and freedom of the spirit in which man is fully himself. In this way Communism's challenge of the businessman will turn into the businessman's challenge of Communism. And in this way Western civilization will have transcended its material aspects into its wondrous spiritual heritage without which it cannot really justify itself.

EXCERPT FROM "THE RESEARCH GROUP IN SPIRITUAL GROWTH"

A steadily increasing number of men — successful in business and profession, active in community and church affairs, heads of happy homes — are finding that something more is needed to give their lives a deeper meaning, a more dominating purpose. Toward that end they are turning to a quiet and growing experiment. These pages summarize their experience for any others who may be interested.

This manual is dedicated to all those who continue the experiment. It is dedicated in memory of

C. Alexander Capron

long a leading member of the New York Bar, who himself made the experiment and through it found a richer meaning in his own life. "Lex" was a family man, a church and community leader. Yet for full satisfaction he gave more and more effort to the means of reaching the goal of wholeness and maturity. A co-founder and director of The Laymen's Movement, the very force of his life gave immeasurable help to others along the way.

Summarizing his need for growth to a small group of his fellow experimenters "Lex" said, "I long ago reached the limits of my physical growth and I sometime ago reached the peak of my intellectual growth. The only area left in my life for growth is spiritual. In that I am interested."

One might agree that spiritual growth is an aim of unquestioned worth and still ask why is a group or cell important to me?

Why a group?

Probably the simplest answer is, "That's the way it seems to work." Take, for instance, some. . . .

I. Effective men and small groups

Ignatius Loyola became a giant. He achieved greatness in his spiritual development and influence in the world. Yet, in the first half of his life, early in the 16th Century, he was unknown. There was little to distinguish him. At that period of his life he was a soldier, a man of action. Then, seriously wounded and forced to be quiet during convalescence, he gave his first real attention to the interior life of the spirit when he read some books brought to him by a friend.

Spirited guided lives awakened his own hunger

Two lives about which he read influenced him profoundly. Francis of Assisi and Jesus of Nazareth. Ignatius came to realize a great hunger within himself.

He saw two things: (1) those ancient truths could be rediscovered in terms of intimate, personal, first-hand experience, and (2) that experience could be translated in fresh ways to help others understand. It could be demonstrated under the conditions of the world in which he lived.

So deeply was he affected he spent a year in penitence and solitude in a cave, while the transition in his thinking could be worked out.

Loyola's group forms

In Paris, still unknown and undistinguished, he found six other men. This small group studied, prayed and worked together toward knowing and doing the Will of God. They sought personal experience.

Such vitality and depth developed in this small group that from it sprang the Society of Jesus, the Jesuits. That vitality spread throughout Europe, North and South America and Asia, following the pattern of the parent group.

Ignatius Loyola's small group played a vital role. It provided its members the support and climate for spiritual growth. It also provided the vehicle for carrying the vitality that penetrated into more of the world than any one of them could ever have carried alone. Through that small group and those that were breathed into life from it, the course of history was changed.

Another effective man

Two hundred years later and across the English Channel John Wesley became something of a giant himself. ". . . the Englishman of the Eighteenth Century who mattered most to the world was neither politician nor poet, neither soldier nor sailor, but the little itinerant on horseback — the Great Equestrian. . . ." (*Wesley Legacy to the World, Rattenbury*).

Some time after he was ordained and on his way from England to Georgia as a missionary, Wesley was struck by his own further need. The days at ship brought him into friendship with some fellow passengers — Moravians whom he perceived had experienced something he had not. He became aware of a deep hunger within himself. Back in England, this hunger awakened by his Moravian friends grew under the influence of the writings of William Law, Jeremy Taylor and the *Imitation of Christ*. He set about the development of a deeper life. Again the small group played an important role. Patterned much in the fashion of the spiritual exercises of Ignatius of Loyola, Wesley and his close-knit group of friends began a rigorous practice of disciplines, a method of achieving their aim. The name, "Methodist," first used in derision, stuck.

The turning point in Wesley's personal spiritual experience came at a meeting in Aldersgate Street, London.

In the spread of the "Methodist" movement, Wesley strongly advocated and helped develop the use of small groups.

Several effective men and a group

But perhaps the best blueprint for a group which can transform ordinary men into giants is found in that of the Master of Galilee.

Within the great plasm, the body of followers, He had His small group of intimates, the twelve, the central cell. Even within the cell there was a nucleus. The three, Peter, James and John. They were brought into such intimate experiences as that on the Mount of Transfiguration.

As the tension mounted toward the end of Jesus' ministry, He concentrated more and more on His little group of disciples. His instructions to them would bear out the twofold rule of (1) seeking knowledge of the living spirit of the Lord, personally, and (2) expressing it in fresh, understandable terms — relating it to the practical needs of the times. Jesus chose the small group as a means for accomplishing those two points for and through its members.

Jesus stressed importance of both inner and outer experience

He warned them against failure in the first point in Matthew 7:21-23. Before the Ascension He charged them to spread the good news to all the nations, beginning in Jerusalem, BUT to "remain in the city until you are clothed with power from on high." In the first chapter of Acts we find His group following those instructions, giving themselves over to this inner life "with one accord in prayer." And in due time the power came.

In other words, Jesus told those in His group to start where they were. And the promise He gave was implicit. Man plants the seeds, God gives the increase. Man dresses the wound, God heals it.

Small group used by communists, too

Still looking at the function of the group, the followers of Marx have brought one-third of the earth's peoples under the domination of communism, and another third are in danger of being enticed into the communist orbit. How? By a zeal and commitment to an ideology. The system on which that ideology is carried is the cell, the small group system.

Not too many years ago a web of small groups was used by a little man with a comic mustache as his means of harnessing his ideological dreams to the strange and tremendous energy stirring deep within the human unconscious mind. Hitler used the group system to develop his totalitarian power — and he came very near succeeding in his mad drive to rule the world.

II. Powerful concepts and small groups

The small group is an indispensable part of what is, perhaps the most startlingly effective, specialized movement of modern times — Alcoholics Anonymous.

A rough and tumble therapy of life in the raw, AA has perhaps the highest degree of success in modern times of putting together lives that have come apart at the seams.

Basically the big idea is so simple it is elusive. Now spelled out in a twelve-step program, the principal points of that big idea took shape through years of failure, misery and heartache.

During those desperate years a few of those afflicted with alcoholism frantically sought sobriety. Close at their heels were insanity and death. As long as they concentrated on fighting against the disease they failed. Finally one such sick man was told by C. G. Jung, the psychologist, that apparently there was no cure in medicine, no recovery through psychoanalysis; the only hope for those who could get it was through a spiritual experience.

Inner experience essential

When they shifted their aim to attaining a spiritual experience those who got it did achieve sobriety.

But it is terribly hard for many alcoholics to come to the point where they must either admit their personal failure and their dependence on a higher power outside themselves, or go mad and die. For a characteristic of most of those thus afflicted is a "deep root, or gut atheism. They do not believe — really."

As one alcoholic expressed it, "I couldn't say, 'Oh, Lord,' but I thought, 'Oh, hell! Now I am reduced to embracing some delusion in order to be delivered from my madness.' But when the bite got bad enough, I got interested in having a spiritual experience. Then I discovered one wasn't to be had merely for the seeking, at least at the levels at which I was seeking. I had an increasing sense of helplessness. When I knew my helplessness quite well and admitted that I couldn't go to God, He, one day, came to me."

So spiritual experience — some kind or degree of contact with the Living Spirit — was found to bring order out of chaos in individual lives and in groups.

The same man, above, continued, "Then I learned that any country bumpkin can come to town and catch a glimpse of the king, but that does not make him yet a knight." He learned life is a process of growth.

Outer expression essential, too

Another basic discovery in the pattern of AA is that its members must give of themselves in helping others or pretty soon they are drunk again.

In all this the group plays a vital role. One who turns to AA for help very quickly finds himself in a group. It is a matter of life and death to him and them.

Similar concepts in other forms

Other embodiments of big ideas have come into being from time to time growing out of the need of men. One such is The Laymen's Movement for a Christian World. It was not born out of a kind of desperation as was AA. Rather, it came out of a sense of need felt by a small group of ordinary men living in relatively normal circumstances.

The little group that started The Laymen's Movement admitted to each other they were deeply concerned with conditions in the world and in their own lives. It was 1941 and Hitler's might threatened to engulf the world.

They wondered what they as individuals and as a small group of men — none of whom was in high influential positions — could do. They believed religion held the answer. They believed that the problems of individuals and of societies are basically spiritual and cannot be solved by temporal means alone. They believed that Christianity would work and that it is practical even in the daily business and community affairs in which they found themselves. They believed with G. K. Chesterton "that Christianity hadn't failed; it just never had been adequately tried."

They also believed that before they could do much about increasing the influence of religion in the world, they had to start with themselves. They admitted they did not know enough about it, but agreed among themselves to start where they were — to go at it together on a research basis . . . to enlarge their understanding of Christianity — to try it personally, without advertising it, on a round-the-clock basis in terms of the understanding they had of it. They also agreed to compare notes with one another.

Out of the commitment, prayer, study and working together of that small group there developed a vitality which like a magnet has drawn many hundreds of other men into the Movement. Its influence has had a profound effect on many individual lives, on problems in business, politics, local communities, organized churches, in the affairs of nations. In every case the friendship, the shared experience and the mutual help supplied by a small group has played a definite part.

One man who has been a part of the development of several groups in one midwestern city put it this way, "The Laymen's Movement — my friendships and the deep spiritual strength I have been able to get through it; the groups I have been a part of and what we have been able to do — has meant more to me than I can ever tell you."

The small group seems to fulfill the conditions wherein God steps up His effective operation in and through human lives.

III. Growth concepts and you

Many men, not under the same drive as Wesley and Loyola, not under the alcoholic's "Sword of Damocles," are also finding a group of tremendous importance in their own lives. Though they are meeting the normal demands of business and community, and in happy homes, they have discovered that the group adds something they have not gotten any other way. For them the group brings the deepest kind of spiritual friendship among like-minded men, friendships which are shock-proof, to which a man can bring his deepest doubts, problems and share his intimate experience. The group helps these men grow, helps them to become more loving and effective among those with whom they work and live.

Not mere clubs, gatherings of good buddies, nor yet just another discussion group, this kind of group has demonstrated that it can lead to the power that transforms people.

Some questions and answers

Sir Isaac Newton did not invent gravity. He defined it. Max Planck and Einstein did not dictate how the atom should behave. But their work led to a spelling out of the law of the atom; how, in fact, it does behave.

Because they helped make known these natural laws of the physical universe, that knowledge can be used by all men. By stupid or evil men, it can be used toward destructive ends. On the other hand, the potential for constructive, creative use is infinite. It holds a promise of undreamed of development. Already countless, constructive things for the good of society are a part of the "outer world" in which we live. But this supplies only part of man's needs. He needs a corresponding development in his "inner life" to give him meaning and right direction; so he does not have to pay the price of imbalance between his inner and outer worlds — chaotic living, illnesses born of stress and tension and, perhaps, the eventual destruction of civilization.

A vital small group can lead to the cooperation, disciplines and climate wherein this essential inner growth takes place.

Apparently there is a law of the small group that operates just as surely as the law of gravity. But because it deals with the intangible universe it may be difficult to define. However, already much is known about it.

How can I find out what the law of the group is?

Study the accounts of Jesus' own small group. They emphasize some of the conditions under which this law seems to become operative. The law seems to be that if you will fulfill certain conditions — really fulfill them — something powerful enough to transform lives and history begins to stir.

Through studying the Master's and other effective groups and through examination of their own experiences some of the members of The Lay-

men's Movement have identified what appears to be many of the conditions and principles of an effective small group. These findings are by no means complete or final.

These are shared in the hope that they will lead to greater understanding of the group and a development of enough such spiritual cells that their influence will be felt in more and more communities and spread to the entire world.

We are convinced that an honest and adequate trial of the research group in spiritual growth will produce greater lives and will help create in men some measure of the peace for which the world aches, "The peace which passeth all understanding."

How do I begin?

Start where you are: Groups have been started by others in a lot of ways. Here are a few:

1. The meeting in the darkened railroad coach on Track 13 in New York's Grand Central Station three times a week — meetings that have such a powerful impact on so many — are supported by a group of regulars. Within that there is a close-knit nucleus, one a Redcap.

Before it was started one man prayed six months . . . thought God had sent him to another Redcap . . . met defeat . . . prayed more . . . found one other man. They agreed to meet regularly to help each other toward spiritual growth and usefulness. It was slow and hard going for a year. Others came. That was in the mid-forties. Since then the power released by that group has touched thousands. No man can evaluate what it has done for those who form the nucleus.

2. In Akron, Ohio, a group calling themselves the "Early Christians" has met every Wednesday morning for breakfast since March, 1953. They started in a different way. One man went to his minister. The man had experienced something in a group of The Laymen's Movement in New York. He wanted to have a group in Akron. He and the minister listed names of men who might be interested. They sent out personal letters saying that the first meeting was to be held. They had a speaker from The Laymen's Movement for the first meeting. It was announced that there would be a meeting the following week. It has never stopped. Five years later an offshoot of that group began meeting on Thursday mornings same time, same place.

3. In St. Paul, Minnesota, there is a group that has been meeting longer than the Akron "Early Christians." There one man wanted the deep relationship a group could bring. He took a full year to call on some of his friends and acquaintances individually . . . to "feel them out." Then, when a man from The Laymen's Movement was going through town, the local business man used that occasion to call his friends together for their first meeting. That was in 1952.

4. The first call to meet regularly in Youngstown took three years to get started. There was a gradual process, largely through one man, of getting acquainted with other men, of finding those with an awakening interest in what part the spirit plays in life. Strong bonds of friendship were developed. The group became a reality.

5. The many groups now active and playing a vital part in men's lives in Cleveland started after a few men decided to spend a weekend together. They went to one man's house. His family was away. They ate, slept, worked, prayed and had discussion together right there. They had a leader who had had some experience with similar groups in another city. During the course of the weekend they decided to come together at lunchtime once a week. Out of that original group several others have grown. Out of those other groups still others are growing, including two among plant employees who meet inside the plant during their lunch break.

The complete manual "The Research Group in Spiritual Growth" answers questions about the formation of groups, gives a suggested pattern for meetings, and a list of possible discussion material. (Available from The Laymen's Movement, Rye, N. Y., at \$1.00 per copy.)

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Session IX

THE CULMINATING WEEKEND

To integrate the total experience — to bring together the thoughts which have come out of the separate meetings — a weekend session together is a capstone. It provides the time and the isolation for reflection, discussion, and resolution on the part of the participants.

Of course, it is not always possible to arrange for such a weekend; in such a case a Saturday or an afternoon, dinner and evening together may be substituted.

Ideally, the final major session together should be held at a place outside the city in a hotel or lodge. It is best if the group can have the place to themselves. Many denominations have seminar Centers available for such gatherings.

Specific purposes of the weekend

1. To review the events of the past eight sessions.
2. To reflect on and discuss the ideas which emerged in those sessions.
3. To share with each other the meanings of the total experience.
4. To give each participant an opportunity to select the ideas important to him.
5. To enable each participant to formulate his plans for future change in his actions.
6. To leave a record of the total experience as a service to those who follow.

Suggested program for a weekend

Friday night:

Following an open prayer session, the Leader of each of the eight preceding sessions presents a resume of his session, limited to 15 minutes each. (2 hours total).

Saturday morning:

Discussion session of the content of the eight presentations.

Saturday afternoon:

A speaker, film, tape or record appropriate to the subject (or a reading by a member of the group from a suitable book or publication), followed by discussion. (The Laymen's Movement will be glad to make available appropriate recordings from its tape library, or suggest speakers.)

Recreation and rest.

Saturday evening:

The focusing closing session emphasizing future action and individual change.

The last 30 minutes devoted to a written personal statement by each participant to be made a part of the report of the sessions.

Optionally, the written closing statements (which can be anonymous) can be passed in to the Session Chairman, who then reads them back to the assembled group.

The meeting closes at ten with a brief closing prayer session, led by a selected member of the group.

If a weekend is impossible, a full Saturday program would condense this procedure. An afternoon and evening session would compress it still further.

THE REPORT

The Conference should be recorded in a report which includes a roster, a description of the sessions held, and the closing statements. The Laymen's Movement invites each group to send to its office at Wainwright House in Rye, N. Y., a copy of their report so the Developing Committee of this course may benefit from the findings of those who take the course.

Suggested readings for those who wish to study further

Bursk, Edmund C., ed., *Religion and Business*, Harper & Brothers, New York. \$4.00.

Devotional Date Book for 1963, The Laymen's Movement, Rye, N. Y. \$1.00.

Kelly, Thomas, *Testament of Devotion*, Harper & Brothers, New York. \$2.00.

Lawrence, Brother, *Practice of the Presence of God*, available in several editions from 15¢ to \$1.00.

Miller, Alexander, *Christian Faith and My Job*, Association Press, New York. 50¢.

Missiles, Man and God, The Laymen's Movement, Rye, N. Y. \$1.00.

Phillips, J. B., *The New Testament in Modern English*, The Macmillan Company, New York. \$6.00.

Powers, Thomas E., *First Questions on the Life of the Spirit*, Harper & Brothers, New York. \$4.00.

Raines, Robert A., *New Life in the Church*, Harper & Brothers, New York. \$3.00.

Strong, Mary, ed., *Letters of the Scattered Brotherhood*, Harper & Brothers, New York. \$2.00.

For advance study

Exman, Eugene, Thomas E. Powers and Douglas V. Steere, *Search for Meaning*, The Laymen's Movement, Rye, N. Y. \$1.25.

French, R. M., tr., *The Way of the Pilgrim*, William Clowes & Sons, Ltd., London. \$2.50.

Heard, Gerald, ed., *Prayers and Meditations*, Harper & Brothers, New York. \$2.50.

Tournier, Paul, *The Meaning of Persons*, Harper & Brothers, New York. \$3.75.

Winkler, Franz E., *Man: the Bridge Between Two Worlds*, Harper & Brothers, New York. \$5.00.

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